THE

JEWISH CHRONICLE.

(סֵפֶר זִכָּרוֹן)

ESTABLISHED 1841. [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 1,850.—NEW SERIES.] FRIDAY, SEPTEMBER 16, 1904;—TISHRI 7, 5665. [PRICE 2D.

BIRTHS.

ABRAHAMS.—On the 8th of September, at 38, Elgin Mansions, Maida Vale, W., the wife of ALBERT L. ABRAHAMS (née Mabel Isaacs), of a daughter.

BENATAR.—On the 11th of September, 1904, at 66, Kensington-mansions, Earl's Court, the wife of ELIAS BENATAR, of a son.

BLOOMAN.—On Friday, the 9th of September, 1904, at 52, Alexandra-road, Southend-on-Sea, the wife of SAMUEL BLOOMAN, of a daughter. Relatives and friends kindly accept this, the only intimation. No cards.

COHEN.—On the 12th of September, at 209, Goldhurst-terrace, West Hampstead, the wife of MYER COHEN, of a daughter. No cards.

DAVIDS.—On the 9th of September, Ellul 29th, 5664, at 107, St. Mary's-mansions, W., the wife of S. H. DAVIDS (née Cissy Goldman), of a son. American and African papers please copy.

GUTMANN.—On the 26th of August, at 9, Boulevard du Nord, Lyons, the wife of HENRI GUTMANN (née Marie Hyams), of a daughter.

HAMBURGER.—On the 11th of September, at 93, Green-lanes, N., the wife of N. S. HAMBURGER (née Rosina Politi), of a daughter. No cards.

HARRIS.—On the 10th of September, at 56, Tavistock-square, W.C., the wife of SAMUEL H. HARRIS, of a daughter.

MENDES.—On the 11th of September, 1904, at Argyle Lodge, Victoria Park-road, South Hackney, to Mr. and Mrs. JOHN MENDES, a daughter. Relatives and friends please accept this, the only intimation. Australian papers please copy.

SEGENFELD.—On the 12th of September, at 26, Nassau-street, Mortimer-street, W., the wife of WALLY SEGENFELD (née Florrie Templinski), of a daughter.

WOLLRAUCH.—On the 10th of September, 1st day Rosh Hashana, at 115, Wymering Mansions, Elgin-avenue, W., to Mr. and Mrs. SAMUEL WOLLRAUCH, a daughter. Kindly accept this, the only intimation.

BARMITZVAH.

FINE.—RALPH IVOR, only son of Mr. and Mrs. L. L. FINE, Terrace House, Rhymney, will read a portion of the Law at Tredegar Synagogue, on Saturday, the 17th September, 1904. At home 3 till 6.

KAMINSKI.—CYRIL, eldest son of Mr. and Mrs. EDWARD KAMINSKI, will read a portion of the Law at the Synagogue, Heneage-street, Grimsby, on Saturday, September 17. At home 3 till 6. The Hollies, Abbey Drive, West Grimsby.

FIANCES.

BURCHELL : ISRAEL.—POLLY, daughter of Mr. and Mrs. G. BURCHELL, of Stonebridge House, Haggerston-road, N.E., to JOHN, youngest son of Mrs. and the late Mr. M. ISRAEL, of 111, Commercial-street, E.

ELLIS : BARNETT.—REBECCA, youngest daughter of BELLA and the late ASHER ELLIS, of 188, Coldharbour-lane, Loughboro Junction, to DANIEL BARNETT, of Bloemfontein, O.R.C., South Africa.

MARRIAGES.

HERTZ : FREED.—On the 30th of August, at the Synagogue, of the Jewish Theological Seminary of America, the Rev. Dr. J. H. HERTZ, of Johannesburg, to Miss ROSE FREED, of New York.

DEATHS.

AARONS.—On the 11th of September, after a short illness, SAMUEL AARONS, aged 51 years, brother of Mrs. Z. Myers, 465, Mile End-road, E. May his soul rest in peace.

AARONS.—On the 11th of September, SAMUEL AARONS, brother of Barnett Aarons, of the Sir John Falstaff, Houndsditch, and Benjamin Aarons. May his soul rest in peace.

BROWN (BOROFSKI).—On the 19th of May, 1904, 5th Sivan, at Christchurch, New Zealand, RACHEL, beloved wife of SIMON BROWN (Borofski), (née Rachel Danzicker), formerly of Hutchison-street, City, London, and sister of Mrs. Jacob Russlander, late of 9, Ellison-street, and aunt of Hyman and Philip Sara and Alex. Sisonwine. Deeply lamented by her sorrowing husband, daughters and sons and large circle of friends. May her soul rest in peace.

DEUTSCH.—On the 7th of September, at 202, Soho-road, Handsworth, Birmingham, (by accident), LEOPOLD, beloved husband of LEAH DEUTSCH, in his 38th year. Deeply mourned by his sorrowing wife, son, relatives and friends. May his dear soul rest in peace.

DEATHS.

EPSTEIN.—On the 6th of September, at 28, Maud-street, Hightown, Manchester, ASNA RACHEL, wife of ABRAHAM DAVID EPSTEIN, aged 56. Deeply mourned. May her soul rest in peace.

HASSAN.—At Buenos Aires, in August last, in his 46th year, MOSES (Montague), son of the late ABRAHAM HASSAN, and brother of Jacob and Sydney Hassan, of 46, Anson-road, Cricklewood, N.W.

LEVEY.—On the 8th of September, 1904, at Stanley House, Folkestone, ISAAC LEVEY, 184, Kennington-road, late of Waterloo-road, aged 77. Deeply mourned by his sister and family also his grand-nieces.

NATHAN.—On the 14th of September, after a short illness, JACOB LEWIS NATHAN, the beloved husband of Adelaide Nathan, of 33, Cricketfield-road, N.E., and only brother of Mrs. S. Heiser, of 41, Pembury-road, Clapton.

WERTHEIMER.—On the 11th of September, at Eastbourne, very suddenly, FRIEDA WERTHEIMER, of 21, Great Cumberland-place, Hyde Park, aged 62 years.

ZIELINSKY.—On the 14th of September, at 304, St. Paul's-road, Highbury, ADELE MARIAN, beloved wife of ADAM ZIELINSKY. God rest her dear soul.

IN MEMORIAM.

In loving and devoted memory of my dear FANNY, the beloved daughter of JACOB and the late ROSE ARBEID, who departed this life on the 9th day of October, 1902, corresponding with the 8th day of Tishri. To live in hearts we leave behind is not to die. God rest her dear soul. Amen.—136, Vallance-road, Bethnal Green.

In ever loving memory of our dear husband and father, LEOPOLD LAVENDER, of 41, Grafton-street, who departed this life on September 29th, 1900, corresponding with 6th Tishri. May his dear soul rest in peace.

In loving memory of SARA CAROLINE ESTHER, the affectionate wife of THEODORE WRATISLAW, of Somerset House, and beloved daughter of Elias Harris, of Cape Town, who died September 22nd, 1901. Ever remembered. Cape papers please copy.

In ever loving memory of our dearly beloved father, JOSEPH SOLOMONS, of 77, New-road, E., who departed this life 5th Tishri, 5662. Also in loving memory of our beloved mother, HANNAH, who died on the 10th Tishri, 5635, beloved parents of Mrs. Angel Cohen, Mrs. Samuel Nyman, Mr. Sol. Solomons, Mrs. Charles Marcus, Miss Amelia Solomons, of Johannesburg and Mrs. Hernberg, Tilly, David, Frances and Asher Solomons, of London.

In loving memory of BETSY, the dearly beloved mother of Mr. A. ISRAEL, of Kilburn Priory and Covent Garden, and Mrs. A. Ellis, of 188, Coldharbour-lane, Loughboro Junction. May her dear soul rest in peace.

In loving memory of our dear son and brother, MARK LEVY, who departed this life September 7th, 1901. May his dear soul rest in peace.—20, Mile End-road, E.

MRS. BRODTMAN, SON and DAUGHTERS, return sincere THANKS for visits, telegrams, cards, and letters of condolence received during the week of mourning for their beloved husband and father. Wishing all friends גמר חתימה טובה—94, Brick-lane, E.

MR. and Mrs. JOHN DAVIS and FAMILY, of 323, Kennington-road, S.E., beg to THANK their friends for kind visits and letters of condolence during their recent bereavement.

MR. and Mrs. SOLOMON FELLERMAN return THANKS to relatives and friends for kind visits, letters, and cards of condolence received during their week of mourning.—222, St. George's-street, St. George's, E.

MRS. M. J. GREEN returns THANKS for expressions of sympathy and condolence received on the loss of her much lamented husband.

THE BROTHERS and SISTERS of the late Mr. M. J. GREEN return THANKS for kind expressions of sympathy and condolence received on the occasion of his lamented death.

MR. and Mrs. A. JACOBS, of 39, Hendon-road, Sunderland, return thanks to relatives and friends for visits, letters and cards of condolence during their week of mourning, and wish them all well over the Fast.

MRS. WOOLF PHILLIPS, of 94, Adelaide-road, New Zealand, wishes to hear of relatives and friends of her late mother, Mrs. Simon Brown (née Rachel Danzicker), formerly of Hutchison-street, Aldgate.

MR. and Mrs. EDWARD ISRAEL beg to THANK their relatives and friends for visits and kind enquiries made during their daughter Agnes's illness, and are pleased to inform them that she is now convalescent. They also take this opportunity of reciprocating the good wishes received during the holidays from relatives and friends, and wish them all well over the Fast.—Agnes Villa, 101, Whytville-road, Forest Gate.

MRS. DAVID ZIMMER and CHILDREN return heartfelt THANKS for kind visits, letters and cards received during the שבעה for their lamented husband and father ז"ל, and Mrs. Zimmer particularly wishes to thank the Reading Hebrew Congregation for the great assistance they gave in carrying out arrangements under such trying circumstances.—72, Highbury New-park, N.

Re ABRAHAM MORDECAI deceased.

Pursuant to the Act of Parliament 22nd and 23rd Victoria Chapter 35 intituled "An Act to further amend the Law of Property and to relieve Trustees".

NOTICE IS HEREBY GIVEN that all creditors and other persons having any claims or demands against the estate of ABRAHAM MORDECAI late of No. 139, Bow-road and of No. 230 now 106, Whitechapel-road in the County of Middlesex, Cigar Manufacturer (who died on the 11th day of March 1904 and whose Will was proved in the Principal Registry of the Probate Division of His Majesty's High Court of Justice on the 19th day of April 1904 by Morris Abrahams of Irving House No. 41 Lansdowne-place, Hove, Brighton; Mordecai Da Costa of Nos. 2 and 3 James-place, Bath-street, City-road, E.C. and Nathan Mordecai of 106 Whitechapel-road, E. the Executors therein named) are hereby required to send the particulars in writing of their claims or demands to us the undersigned the Solicitors for the said Executors on or before the 14th day of October 1904 after which date the said Executors will proceed to distribute the assets of the said deceased amongst the persons entitled thereto having regard only to the claims and demands of which they shall then have had notice and they will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose claims or demands they shall not then have had notice.

Dated this 7th day of September, 1904.

ALFRED TURNER & SON,
Solicitors for the Executors
13, Great Alie-street, Whitechapel, E.

MISSING.—ZIGMOND COHEN or KOHN, age 30, Hungarian subject, tall and dark, carpenter by trade, left London 4 years ago. Information requested by his father, Rev. I. M. Cohen, 6, Montefiore College, Ramsgate.

קק בנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

THE following SERMONS will be delivered here:—

On שבת שובה the Rev. Dayan HYAMSON, B.A., LL.B.

During the Mincha Service, the Very Rev. the CHIEF RABBI (Talmudic Address).

On יום כפור the Very Rev. the CHIEF RABBI.

During the Mincha Service, the Very Rev. the CHIEF RABBI (Address to the children in the Hall).

On the First Day of סכות Mr. J. HOCHMAN, of Jews' College (Address to children).

By order,
S. GORDON,
Secretary (pro tem).

ALLIANCE
ASSURANCE COMPANY, Ltd
Capital: 5¼ MILLIONS STERLING.
INVESTED FUNDS, 10¼ MILLIONS STERLING.
Head Office, Bartholomew Lane, London, E.
DIRECTORS
The Right Hon.
LORD ROTHSCHILD, G.C.V.O.
(Chairman)
Charles Edward Barnett, Esq.
Right Hon. Lord Battersea.
F. Cavendish Bentinck, Esq.
Francis Augustus Bevan, Esq.
Percival Bosanquet, Esq.
Hon. Keneim P. Bouverie.
Thomas Henry Burroughes, Esq.
Francis William Burton, Esq.
John Cator, Esq.
Victor C. W. Cavendish, Esq., M.P.
Col. the Hon. Everard C. Digby.
Major-General Sir Arthur Ellis, G.C.V.O., C.B.
James Fletcher, Esq.
John Hampton Hale, Esq.
Alex. Lawrie, Esq.
Francis Alfred Lucas, Esq., M.P.
Edward Harbord Lushington, Esq.
Hon. Henry Berkeley Portman.
Hon. Lionel Walter Rothschild, M.P.
Hugh Colin Smith, Esq.
Right Hon. Lord Stalbridge.
Lieut.-Col. F. Anderson Stebbing.
Right Hon. the Earl of Verulam.
Sir Charles Rivers Wilson, G.C.M.G., C.B.
AUDITOR: C. L. Nichols, Esq., F.C.A.
ROBERT LEWIS, General Manager.
O. Morgan Owen, T. B. Ponsonby, } Joint Assistant Secretaries.
G. J. Lidstone, Actuary.
Marcus N. Adler, Consulting Actuary.
FIRE INSURANCES
Granted at Current Rates of Premium, and Leasehold and Capital Redemption Policies issued.
LIFE DEPARTMENT.
Moderate Rates of Premium.
Large Bonuses, including Interim Bonuses.
Policies Whole World and Indisputable.
Special Policies to cover Death Duties.
Liberal commissions to Solicitors Agents, and Brokers for the introduction of Business.
Prospectuses, Proposal Forms, and Statements of Account may be had on application.

Townley Castle School,
RAMSGATE.
Principals { Rev. S. H. HARRIS. Rev. S. LEVENE.

Great Ealing School, Ealing.
FOUNDED 1750.
For many generations this School has enjoyed a high reputation for educating boys for the **Universities**, the learned **Professions**, and for **Commercial Pursuits** in all parts of the world.
Under the present Headmaster more than **500 Certificates** and **Distinctions** have been awarded to the pupils by the great **Examining Bodies** of this country.
Modern Teaching, good **Physical Training** and **Swimming** are carefully practised, and the **School Cadet Corps** is attached to the 2nd V.B. Middlesex Regiment.
Standing in **seven acres** of its own land in the bracing air between **Ealing Common** and the **Lammas Lands**, the School has proved itself **unsurpassed** as a residence for the young.
Rev. JOHN CHAPMAN, *Headmaster.*

HOME FOR AGED JEWS.

THE Treasurers gratefully ACKNOWLEDGE receipt of £250 from Bernard Koppel, Esq., as agent for Miss Esther Cohen for naming a Bed and in place of a legacy now revoked.

I. BLOOMFIELD,
Secretary.

קיץ בנסת ישראל
UNITED SYNAGOGUE.

BOROUGH NEW SYNAGOGUE,
HEYGATE-STREET, WALWORTH, S.E.

BY invitation of the Wardens, Mr. ISRAEL COHEN (Jews' College), will PREACH here on the EVE and DAY OF ATONEMENT.

UNDER the Will of the late Mr. Barrow Emanuel, twenty pounds was paid to the funds of the "Female Lock Hospital," and a similar amount to the "Male Lock Hospital," both of which institutions are in urgent need of support. There is an accumulated deficit of over £1,800. Donations will be gratefully received by the Treasurers: Lord Kinnaird, 1, Pall Mall East, S.W.; Mr. J. F. W. Deacon, 20, Birchin-lane, E.C. Secretary, Lock Hospital, Harrow-road, W.

BROKEN-HEARTED APPEAL.

WILL anyone have the heart to help me in my disastrous condition, brought about by reverses in my husband's business, to reclaim my furniture, all that is left to me, with which I intend to open a Jewish boarding-house or tea-rooms, as the means to obtain an honest livelihood? I require £100. I look with hope in my deplorable state to the benevolent amongst us.

Mrs. JAMES KORAL,
38, Agincourt-road, Hampstead, N.W.

Donations acknowledged	£58	5 6
Henry Bonas, Esq.	1	1 0
Herman Tuck, Esq....	1	1 0
Friend	1	0 0
Mrs. G. L. Heilbron	10	0
C. Lemel, Esq.	10	0
Various small amounts	11	6

חברת הכנסת אורחים לשבת ויום טוב
SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLIDAYS.

Patron:—THE CHIEF RABBI.

THE following Contributions are thankfully ACKNOWLEDGED:—

Per Secretary.

P. Barnett, Esq.	£1	1	0

Per Ivor M. Rosenbaum, Esq.

S. Blaiberg, Esq.	£1	1	0
L. Neumegen, Esq....		10	6

UNIVERSITY COLLEGE,
LONDON.
(University of London).

Principal: T. GREGORY FOSTER, Ph.D.

THE following Prospectuses are now ready, and may be had on application to the Secretary:—

Faculty of Arts and Laws (including Economics).
Faculty of Science.
Faculty of Medicine.
The Indian School.
The Department of Fine Arts.
The Department of Engineering.
The School of Architecture.
The Department of Public Health.
Scholarships, Prizes, etc.
Post-Graduate Courses and Arrangements for Research.

Courses of Instruction are provided for Students desiring to graduate at the University of London in any of the following Faculties: Arts, Laws, Medicine, Science, Engineering, and Economics and Political Science.

FEES.

Composition Fee, 3 years' course in the Faculty of Arts	63	Guineas.
Composition Fee, 3 years' course in the School of Engineering or of Architecture	115	,,
Composition Fee, Preliminary Scientific course ...	25	,,
Composition Fee, Complete M.B. course	140	,,

Fees in the Faculty of Science vary according to the course taken from about 35 guineas to 40 guineas a year.

Students are admitted to courses of instruction in any one subject, provided there be room.

Special provision is made for Post-Graduate and Research in the various subjects taught at the College.

W. W. SETON, M.A.,
Assistant Secretary.

CANCER HOSPITAL (FREE),
FULHAM ROAD, LONDON, S.W.

PATIENTS seen daily on their own application at 2 o'clock.

FUNDS URGENTLY NEEDED for General Expenses and for the Research Department.

Secretary, FRED. W. HOWELL.

NEW YEAR GREETINGS.

MR. ISIDOR ABRAHAMS of Cape Town, and Johannesburg, wishes his relatives and friends a happy New Year and well over the Fast.

MR. and Mrs. ISIDORE ABRAHAMS return thanks for New Year greetings to their relatives and friends and members of the North London Synagogue, and wish them all well over the Fast.—Synagogue House, Barnsbury, N.

MISS ESTHER, Messrs. JACK and BERT ASHKANAZY, Mr. and Mrs. FRANKEL and FAMILY, wish all their relations and friends a happy and prosperous New Year and well over the Fast.—Box, 3,530, Johannesburg, S. Africa, 10th September, 1904.

THE Rev. ISRAEL and Mrs. BLACHMAN, of 55, Fitzhaman Embankment, Cardiff, wish their relatives and friends and the Wardens and all the members and seatholders of the Cardiff Congregation, and also the late congregation of Newcastle-on-Tyne, גמר חתימה טובה and well over the Fast, and cordially reciprocate the numerous greetings.

MR. and Mrs. M. A. BTESH reciprocate the kind wishes from relatives and friends, and wish them well over the Fast.—324, Cheetham Hill-road.

MR. and Mrs. LIPMANN BARNETT, of Braemar Lodge, Rendlesham-road, Belgravia, Kimberley, wish all their relatives and friends a happy and prosperous New Year and well over the Fast.

MR. H. BERLYN wishes his relatives and friends a happy New Year and well over the Fast.—Box, 5,695, Johannesburg.

MR. and Mrs. COHEN and FAMILY, 38, Albert-grove, Leeds, heartily wish their relatives and friends a happy and prosperous New Year and well over the Fast.

MR. and Mrs. D. COHEN and FAMILY thank their relatives and friends for their kind wishes, which they heartily reciprocate, wishing them well over the Fast.—39, Westmoreland-road, Newcastle-on-Tyne.

MRS. F. COHEN and FAMILY heartily reciprocate the good wishes of all relatives and friends, and wish them a happy and prosperous New Year and well over the Fast.

REV. and Mrs. M. M. COHEN and DAUGHTER sincerely wish all their relatives, friends, Executive and congregants of the New Synagogue a happy and prosperous New Year and a גחת.—119, Heywood-street, Cheetham, Manchester.

MR. and Mrs. S. COHEN, of 58, Bedford-street, N., Liverpool, convey their sincerest wishes to their relatives and friends for a happy and prosperous New Year and well over the Fast.

MR. ISAAC DAVIS returns his sincere thanks to his many friends for their good wishes expressed in letters, cards, &c., during the ensuing holidays, and begs to reciprocate the kind thoughts expressed.—35, Compton-terrace, Highbury, N.

MR. and Mrs. MIKE DAVIS and SON take this opportunity of wishing their relatives and friends a happy New Year and well over the Fast.—52, Barnet-street, Cape Town.

MR. MICHAEL EPSTEIN wishes all his relatives and friends a happy New Year and well over the Fast.—P.O. Box, 1616, Cape Town.

MR. and Mrs. J. FIRESTONE and FAMILY thank all relatives and friends for their good wishes, and wish them a happy and prosperous New Year and well over the Fast.—316, Bury New-road, Higher Broughton, Manchester.

MR. and Mrs. M. GALINSKY and FAMILY reciprocate the good wishes of their friends, and wish all their relatives and friends a most happy and prosperous New Year and well over the Fast.—38, Brick-lane, E.

MR. and Mrs. GERSTMAN and FAMILY thank their relatives and friends for kind greetings, and wish them a happy New Year and well over the Fast.—31, Fournier-street, E.

MR. and Mrs. A. GOLDBERG reciprocate their best wishes for the New Year to relatives and friends, and wish them all well over the Fast.—11, Scarboro-street, Goodman's-fields.

MR. and Mrs. A. H. GOLDFOOT and FAMILY wish all their friends a happy New Year and well over the Fast.—Greenville House, Dublin.

MR. and Mrs. RALPH GOLDMAN, SON and DAUGHTER, return sincerest thanks to all relatives and friends for their New Year greetings, and wish them all well over the Fast.—3, Stratford-square, Nottingham.

MR. and Mrs. H. GOODMAN, of 221, Amhurst-road, N., heartily reciprocate kind New Year's greetings from their relatives and friends and wish them well over the Fast. They regret their inability to send out cards individually owing to the serious illness of their youngest daughter (Dolly), who is now progressing favourably. Mr. and Mrs. Goodman also beg to thank their friends most cordially for kind enquiries.

MR. and Mrs. S. L. GOTLIFFE and FAMILY reciprocate the good wishes of their relatives and friends and wish them well over the Fast.—The Mount, 375, Bury New-road, Broughton, Manchester.

MR. and Mrs. M. GREEN, 376, Cleethorpe-road, Grimsby, thank all their relatives and friends for their good wishes and New Year greetings and wish them all well over the Fast.

MR. and Mrs. S. GREENBERG'S best wishes for a happy and prosperous New Year to their relatives and friends and well over the Fast.—12, Gladstone-street, Hanley.

MR. and Mrs. E. HANRECK return sincerest thanks to their dear parents, relatives and friends for their New Year greetings, and wish them all well over the Fast.—90, Hoxton-street, N.

THE Rev. M. and Mrs. HAST beg to express their appreciation of, and gratitude for, all New Year's good wishes received from numerous friends. Sincerely reciprocating, they invoke God's blessing and protection on all their immediate friends and on all Israel.

MR. and Mrs. HYMAN HONIKMAN take this opportunity of wishing their dear parents, relatives and friends a happy and prosperous New Year and well over the Fast.

MR. and Mrs. LEWIS ISAAC and FAMILY sincerely wish all their relatives and friends a bright, happy and prosperous New Year and well over the Fast.—45, Ferngrove, Sefton Park, Liverpool,

MR. and Mrs. JACOBSON and FAMILY, of 8, Dixon-avenue, Glasgow, wish prosperity for the ensuing year to all their relations and friends at home and abroad. Thanks for good wishes. No cards.

MR. and Mrs. B. JOEL and FAMILY, of 34, Bancroft-road, E., thank their relatives and friends for their kind wishes for the New Year and take this opportunity of wishing them a prosperous New Year and well over the Fast.

MR. and Mrs. H. M. LANDSBERG and DAUGHTER take this opportunity of wishing their relatives and friends a happy and prosperous New Year and well over the Fast.—"Liliandale," Stephen-street, Cape Town.

MR. and Mrs. S. LAPPIN, of 88, Smith-street, Liverpool, beg to thank their relatives and friends for their kind wishes for the New Year, which they heartily reciprocate, and also wish them well over the Fast.

MR. and Mrs. HENRY LAURENCE wish their relatives and friends a prosperous New Year and well over the Fast.—9, St. James-place, E., The Hoe, Plymouth.

MR. and Mrs. MOSS LEAPMAN, 69, Petherton-road, Highbury New Park, return thanks to all their family and friends for New Year cards, letters and good wishes received and wish all well over the Fast.

THE Rev. J. and Mrs. LESSER thank their relatives, friends, and congregants for their good wishes for the New Year, which they heartily reciprocate.—Synagogue House, Poet's-road, N.

MR. and Mrs. P. LESSER, 44, Bridge-street, Leeds, wish a happy and prosperous New Year to all relatives and friends and well over the Fast.

MR. and Mrs. A. LEVY thank all their relatives and friends for their kind wishes and wishing them all well over the Fast.—7, Charlotte-street, South Shields.

MR. and Mrs. I. D. LEVY wish their relatives and friends a happy and prosperous New Year and well over the Fast. No cards.—Cuba House, Swinburne-avenue, Broadstairs, Kent.

MR. and Mrs. M. LEVY wish all relatives and friends a happy and prosperous New Year and well over the Fast.—71, King Edward-road, South Hackney.

MR. and Mrs. A. LIBSTEIN and FAMILY, of 168, Cheetham Hill-road, beg to reciprocate the good wishes of their relatives and friends for a happy and prosperous New Year and wish them well over the Fast.

MR. J. LIBSTEIN and FAMILY, of "The Lymes," 204, Cheetham Hill-road, beg to reciprocate the good wishes of their relatives and friends for a happy and prosperous New Year and wish them well over the Fast.

MR. and Mrs. M. LIST, 225, Dalston-lane, heartily reciprocate good wishes received from their friends and wish them all well over the Fast.

MR. and Mrs. ISRAEL MORRIS and FAMILY wish all their relations and friends a happy New Year and well over the Fast.

MR. and Mrs. H. MOSES and FAMILY, 491, Cambridge-road, heartily reciprocate the wishes for the New Year and wish their children, relatives and friends well over the Fast.

MR. and Mrs. DAVE MOSS, 76, Highbury New-park, tender their sincere thanks for the very many cards and kind expressions contained therein. They reciprocate the feeling, and wish all relatives and friends well over the Fast.

MR. and Mrs. MYER NATHAN and DAUGHTER, of 272, Cambridge-road, and 6, 8, and 10, Bishop's-road, Cambridge Heath, heartily reciprocate the good wishes from relatives and friends and wish them well over the Fast.

MR. and Mrs. SOLLY OLSBERG, of Allan Bank, 24, St. Albans-road, St. Annes-on-Sea, wish their relatives and friends a happy and prosperous New Year and well over the Fast.

גמר חתימה טובה

WITH Mr. and Mrs. M. PALESTRANT'S best wishes to their friends and relatives for a happy and prosperous New Year and wishing them well over the Fast.—17, Byron-street, Leeds

MR. PAUL PALESTRANT wishes his relatives and friends a גמר חתימה טובה and well over the Fast.—27, Samuel-street, Leeds.

MR. H. S. PARKER and DAUGHTER, also LIZZIE ABRAHAMS take this opportunity of wishing all their relatives and friends a happy New Year and well over the Fast.—Parker's Hotel, King's-road, Brighton.

MR. and Mrs. L. PHILLIPS, of 90, Brompton-road, S.W., wish to thank their relatives and friends for their kind greetings for the New Year, and wish them well over the Fast.

MR. and Mrs. M. PHILLIPS, 8, Leader-street, Chelsea, thank all relatives and friends for kind wishes, and wish them a happy New Year and well over the Fast.

MR. and Mrs. M. PHILLIPS and FAMILY wish all their relatives and friends well over the Fast. American papers please copy.—25, Litchfield-street, Charing Cross-road, London, W.

MRS. K. DAVIS REID, of the "Burlington," Brighton, desires to express her goodwill towards her many friends and visitors, and in wishing them well over the Fast she hopes they will have a happy and prosperous New Year.

MR. and Mrs. N. SHAFFER wish all their relatives and friends a happy and prosperous New Year.—43, Elizabeth-street, Cheetham, Manchester.

MR. and Mrs. HENRY RUHL, (née Annie Bobski), of 353, High-road, Leyton, formerly of Seven Sisters'-road, Holloway, take this opportunity of wishing their numerous friends and relatives a bright and prosperous New Year, also well over the Fast.

MR. and Mrs. J. B. SMITH and FAMILY thank their relatives and friends for the good wishes tendered them for the New Year, which they heartily reciprocate and wish them all well over the Fast.—55, Great Prescott-street, E.

THE Rev. and Mrs. J. H. VALENTINE thank their friends and members of the Congregation for their kind greetings, which they heartily reciprocate, and at the same time wish them well over the Fast.

MR. and Mrs. ISAAC WEBER, of 265, Whitechapel-road, thank their relatives and friends for their kind wishes, which they heartily reciprocate.

EDUCATIONAL.

JEWISH RELIGIOUS EDUCATION BOARD.

WANTED a FEMALE TEACHER to take the first standard (girls) of the Hebrew and Religion Classes held at the Deal-street Council School, Whitechapel. The Classes meet on Sunday mornings from 11 to 1, and Wednesday evenings from 5 to 6. Applications should be addressed to the Correspondent, Miss Adler, 6, Craven-hill, W.

ARTHUR H. WOOLF, M.A.,
Secretary.

BIRMINGHAM HEBREW SCHOOLS.

ASSISTANT MASTER and MISTRESS wanted immediately; liberal salaries; experience and qualifications considered.—M. Berlyn, Synagogue Chambers, Birmingham.

ANGLO-JEWISH ASSOCIATION, EVELINA DE ROTHSCHILD SCHOOL, JERUSALEM.

REQUIRED immediately, an orthodox Jewish lady as ASSISTANT MISTRESS; must be certificated; commencing salary £130 per annum, with board and residence in the School. Apply by letter to Miss Laura Joseph, Hon. Sec. Ladies' Committee, 29, Hyde Park Gardens, London.

WANTED, a Certificated assistant TEACHER for the Girls' Department of Jews' Free School after October 1st, 1904; salary according to London County Council scale. Application to be made at once to Secretary of the Jews' Free School, Bell-lane, Spitalfields, E.

NOTICE.

MISS MAUDE LEVY having severed all connection with her London establishment, will be pleased to receive pupils at her new address, Mansfield College, 32, Eastern-esplanade, Cliftonville, Margate.—For particulars see advertisement on page iii. of cover.

MISS C. DAVIES, L.R.A.M. Medallist, R.A.M.—Lessons in pianoforte and singing; Royal Academy of Music method. Pupils prepared for all examinations. Many successes. Pupils received and visited.—23, Bethune-road, Stoke Newington, N.

A HIGHLY qualified certificated teacher desires evening PUPILS; can prepare for matriculations. C. T., Oxford and Cambridge locals, County Council scholarships, etc. Address, 6,309, Jewish Chronicle office, 2, Finsbury-square.

Dundee Hebrew Congregation.

SYNAGOGUE & SCHOOLROOMS BUILDING FUND.

. . APPEAL . .

We beg to appeal to the charitable Jewish Community for their assistance in the acquiring or building of Synagogue and School-rooms. The present step has been considered expedient, owing to the inadequacy of the present Synagogue, and particularly school-room accommodation.

The Congregation during its 26 years of existence, has tided over these difficulties, but a new and constant matter of anxiety presents itself.

The lease is reduced to a yearly one, and, adjoining business premises, the Synagogue may at any time be acquired for business purposes; we wish to avoid such an emergency.

The Chief Rabbi has been advised of the Appeal, and we have his sanction and financial patronage. THE SUM CONSIDERED NECESSARY IS ABOUT £2,000.

The members of the Congregation have liberally contributed, but, as the public will readily understand, where the congregation is not so large, success can only be achieved by ready and liberal assistance from outside sources.

We appeal to the readers of this journal for every assistance possible.

SUBSCRIPTIONS WILL BE GRATEFULLY RECEIVED BY—

THE CHIEF RABBI, 22, Finsbury Square.
H. NATHAN, *President*, **3, King's Road, Dundee.**
N. CREE, *Treasurer*, **9, Hawkhill, Dundee.**

and at **The** *JEWISH CHRONICLE* **Office,**
2, Finsbury Square E.C.

Subscriptions will from time to time be acknowledged through these columns.

EDUCATIONAL.

A CELEBRATED lady PIANIST having decided to remain in London permanently, would like to take up her residence with a family, in exchange for which she would give pianoforte lessons, two hours daily, and, if required, German conversation; no salary; excellent press notices from all leading London and Continental papers. Address, 6,225, Jewish Chronicle office.

A YOUNG LADY will be received on half terms in a first rate boarding-school in Germany in return for conversational lessons. Please address "F.E.N. 748," c/o Rudolf Mosse, Frankfurt o/M.

GERMAN Nursery Governess, from Vienna, speaking English, desires re-engagement in London; will take small salary in return for good home; disengaged 7th October.—K. Kohn, Abbey Hotel, Kenilworth.

MISS B. DAVIS requires Sunday morning engagement to teach Hebrew, music, &c. Address, 6,059, Jewish Chronicle office, 2, Finsbury-square, E.C.

BRUSSELS, 81, CHAUSSÉE DE VLEURGAT (Avenue Louise).—Educational Establishment for Young Ladies. Conducted by Mdme. KARGER & Mdlle. LOEB. References and Prospectus on application. Miss Loeb will be in London from the 1st to the 15th of September, and begs letters to be sent to 7, Buckland-crescent, Belsize-park, Hampstead.

TO Students and lovers of תורה who wish to retain and advance their knowledge in תנך with פירוש אברבנאל Talmud, or דרשות for any occasion. A middle-aged man wishes to give lessons in the above. Highest references. Address, 6,256, Jewish Chronicle office.

SITUATION wanted as GOVERNESS to young children, or companion by well educated young lady highest references.—Miss S., Mylnholm, Lampton-road, Heston, Hounslow.

MISS L. MONTAGU recommends TEACHER, thoroughly capable of giving instruction to young children in Hebrew and Scripture; disengaged on Sundays and after 5 o'clock any evening; terms moderate. Apply, L., 12, Kensington Palace-gardens.

JEWS' DEAF AND DUMB HOME,

"The Grange,"

61, NIGHTINGALE LANE, WANDSWORTH COMMON, S.W.

SIR EDWARD D. STERN, *President.* | REV. I. SAMUEL, *Hon. Sec.*

Urgent and Special Appeal.

£7,000 REQUIRED.

The Government Department—Board of Education **insists** on the **extension of the Home.**
They have **condemned** the **Class Rooms** as **too small.**
The **Dormitories** have been **overcrowded** for a long time.
11 Children are **waiting** for admission.
There are now **53 Children** in the **Home.**
Postponement of **Instruction** inflicts **irreparable injury** on **Deaf Mutes.**
Educational Efficiency for Deaf Mutes depends mainly on Elementary Instruction received in **their Early Years.**
Efficient Education is the **anxious consideration** of the **Committee.**
Plans for extension have been submitted to the Board of Education and approved.

The work must be commenced at once ! ! !
£5,500 is required for **New Building, Furniture** and **Equipment.**
£1,500 is **necessary** to meet **deficit** of **current year** and that **for next 2 years.**
The **annual expenditure** necessarily **increases** with the **increased number** of **children.**
To restore **speech** to the **Deaf Mute** is indeed a **Humane work !**
It **equips** him for the **battle of life.**

NO APPEAL HAS BEEN MADE SINCE 1895 ! ! !
THIS ONE IS MOST URGENT AND COMPULSORY ! ! !
PRAY GIVE LARGELY AND AT ONCE !

DONATIONS WILL BE GRATEFULLY RECEIVED BY

Sir EDWARD D. STERN, President, 4, Carlton House Terrace, S.W.
Sir PHILIP MAGNUS, Vice-President, 16, Gloucester Terrace, Hyde Park, W.
ISAAC SELIGMAN, Esq., Vice-President, 17, Kensington Palace Gardens, W.
S. L. LAZARUS, Esq., Treasurer (Messrs. Lazarus Bros.), 3, Drapers' Gardens, E.C.
B. BIRNBAUM, Esq., 36, Devonshire Place, W.
JAMES CASTELLO, Esq., 45, Porchester Terrace, W.
EDGAR COHEN, Esq., 4, Hall Road, St. John's Wood, N.W.
J. EISENMANN, Esq., Belsize Park Road.
S. FALK, Esq., 25, Clifton Gardens, W.
SIGMUND HIRSCH, Esq., 25, Sussex Square, W.
J. B. JOEL, Esq., 10 and 11, Austin Friars, E.C.
ALPHONSE D. JOSEPH, Esq., 8, Upper Hamilton Terrace, N.W.
JOSEPH JOSEPH, Esq., 144, Harley Street, W.
B. KISCH, Esq., M.A., 11, Randolph Road, W.
HERMANN LANDAU, Esq., 30, Bryanston Square, W.
S. S. OPPENHEIM, Esq., 7, Clifton Gardens, W.
B. S. FAUDEL PHILLIPS, Esq., 50, Grosvenor Gardens, S.W.
HON. WALTER ROTHSCHILD, M.P., New Court, E.C.,
And by the Rev. I. SAMUEL, Hon. Sec., 74, Sutherland Avenue, W.

A Preliminary List of Donations will shortly be published.

TIVOLI HOUSE SCHOOL,
GRAVESEND.

Principal = = = Mr. Isidore B. Berkowitz.

PROSPECTUS ON APPLICATION.

BRIGHTON.
"RENATA" (late Connaught Hotel),
SILLWOOD PLACE.

LARGEST FULLY LICENSED Establishment on the South Coast

Delightfully situated; 50 lofty and commodious bedrooms; spacious Dining Hall with separate tables; Drawing, Billiard, Dancing, and Card Rooms, Lounges, etc. Suites of Rooms may be engaged. The proprietor spares no effort in keeping the cooking up to the highest standard of excellence, under his own personal direction.

CUISINE STRICTLY ORTHODOX.

Weddings, Ball Suppers, Banquets, catered for. Wedding Cakes, Ices, Jellies, Creams, and Ornamental Cakes made to order.

Visitors may join at Meals. Terms from 2½ guineas. Electric Light throughout.

Proprietor, ALFRED COHEN, son of the late A. Cohen, Caterer, Middlesex Street, Aldgate.

Telephone No. 278, Corporation. **Telegraphic Address: "Renata, Brighton."**

BOURNEMOUTH.

Telegrams: "Envelope," Bournemouth. ***NOTICE OF REMOVAL.*** Telephone No.: 86 Y.

OWING to increase of business, Mrs. Eva Hyam has removed to entirely new premises, which is the largest and most luxuriously appointed Jewish Boarding House in England. This Establishment stands in its own grounds, one and a half acres in extent; 40 lofty bedrooms; shower and needle baths; magnificent dining hall (separate tables); grand lounge; ballroom; smoking room and billiard room (full-size table); all on ground floor; handsome drawing room; electric light throughout; conveniently situated, close to pier, winter gardens, cab stands, post office and shops; unrivalled position—adjoining sea front—south aspect; excellent cuisine; every home comfort; suites of rooms can be engaged.

TENNIS AND STABLING. ***NOTE ADDRESS:*** TERMS MODERATE, AS USUAL.

Sea View Hall, West Hill Road, Bournemouth.

Telegraphic Address: "Healthful, Brighton." **BRIGHTON.** Telephone No. 05824.

The BURLINGTON, Cavendish Place.

HIGH-CLASS ORTHODOX JEWISH HOTEL; one door from King's Road; commanding excellent view of sea front and West Pier; First-class Jewish and French Cuisine; every comfort and convenience; Summer terms from 2½ guineas per week; special terms for week-end visitors. KATE DAVIS REID, Proprietress.

EASTBOURNE.
Pine Grange, Trinity Place.

Mrs. C. LION & Miss LION.

Orthodox Private Boarding Establishment.

By previous arrangement visitors to the town can join at meals.

Special tariff for week-end Visitors.

Telegraphic Address: "Pioneer, Eastbourne." Telephone: 41x.

Intending visitors will oblige by early applications.

BREEZY ST. LEONARDS.

Mr. & Mrs. A. ABRAHAMS'

PRIVATE BOARDING ESTABLISHMENT.

Patronised by the Chief Rabbi and Mrs. Adler.

"STRATHCLYDE,"

WARRIOR SQUARE,

St. Leonards-on-Sea.

By previous arrangement visitors to the town can join at meals.

DIVINE SERVICE WILL BE HELD HERE AS USUAL DURING THE ENSUING HOLYDAYS.

Conducted by the Rev. B. J. Salomons, of Montefiore College, Ramsgate.

Intending visitors will oblige by early applications.

Telephone 14x. HASTINGS. Telegrams: "STRATHCLYDE" ST. LEONARDS-ON-SEA

HASTINGS.

"THE LAUNDONS," 37, WELLINGTON SQUARE.

JEWISH BOARDING HOUSE.

Near pier, station, theatre, &c. Late dinner; liberal table; good cooking; home comforts and cleanliness. Moderate Terms. Address, Mrs. SANDHEIM.

Telegraphic Address: "Twyman, Bournemouth." Telephone No. 744. Bournemouth.

MERIVALE HALL,
BOURNEMOUTH.

Proprietresses: The MISSES TWYMAN.

THIS ESTABLISHMENT stands in its own grounds, sheltered amidst the Pine Woods of the favourite East Cliff, within two hundred yards of the Sea, and six minutes' walk of the Pier and Pleasure Gardens. The house is replete with every comfort for visitors, permanent or otherwise, and contains handsome Dining, Drawing, Music and Smoke Rooms; well-furnished and commodious Bedrooms, Bathroom, &c.

Terms upon Application.

TENNIS AND STABLING. BOOK FOR CENTRAL STATION

Divine Service will be held during the coming Festivals.

BOURNEMOUTH.
"IRIS HALL,"
WEST CLIFF GARDENS.

This Establishment is one minute from sea and pines, three from Winter Gardens, six from pier. Close to cab-stand, post office and shops. Within walking distance of the picturesque Chines, for which this cliff is celebrated. There are large and lofty Dining, Drawing, Smoking, Music and Recreation Rooms, large airy Bedrooms, Baths, hot and cold, and all necessary convenience for a comfortable home, permanent or temporary. Private Sitting Room if required. Cycle Accommodation.

Book to West Bournemouth Station.

Proprietress - - - - Mrs. M. LOTHEIM.

Telephone No. 1x.

"ORIENT HOUSE,"
21 & 23, GORDON ST., GORDON SQ., W.C.

HIGH-CLASS JEWISH BOARDING ESTABLISHMENT.

This Mansion has been entirely re-decorated and superbly furnished and perfectly appointed in all respects, an ideal home, first-class cuisine and liberal table, bath-rooms fitted with hot, cold and shower bath, smoking rooms, perfect sanitation, within easy access of all West End Theatres and places of interest, two minutes from Gower Street, Euston and St. Pancras stations, and five minutes from Central Synagogue; 'bus to all parts. Continental languages spoken. Charges moderate. Electric Light throughout.

Address—Manageress.

SCHOOL FOR GIRLS,
GRAVESEND.

Lady Principal = = Miss Berkowitz.

PARTICULARS ON APPLICATION.

Calendar for the Week.

Day of Week.	Hebrew Date.	Civil Date.	PORTION.	HAPHTORAH.
Fri.	Tishri 7 (30 Days)	Sept. 16	האזינו	
Sat.	8	17	Deut. xxxii.	Hosea xiv. 2-10 & Joel ii. 15-27.
Sun.	9	18		
Mon.	Day of Atonement 10	19	Morn.: Levit. xvi; also Num. xxix. 7-11. Aft.: Levit. xviii.	Morn: Isaiah lvii. 14 to end lviii. Aft.: Book of Jonah and last 3 verses of Micah.
Tues.	11	20		
Wed.	12	21		
Thurs.	13	22		

This day (Friday), Sabbath commences at **5·30.**

Sabbath terminates to-morrow at **6·57.**

Monday next, September 19th, will be the **Day of Atonement.**

The תפסקה on שרב יום כפור, Sunday next, September 18th, will be at **6.** Service commences at **6·30.**

The Fast of Atonement will terminate on Monday evening at **6·47.**

The above are the times for London. The precise hours for the commencement and termination of the Fast in the other congregations of the United Kingdom should be computed according to the tables contained in Vallentine's Hebrew Almanac.

Friday next, September 23rd, (First Evening of Tabernacles), Sabbath will commence at **5·30.**

CONTENTS.

	PAGES.
Notes of the Week: The Fast of Kippur; Prince Mirsky; The New Minister's Policy; De Plehve and Water; Riots—and a Moral; Jewish "Dressiness"; The Da Costa Case	7–8
General Booth and the Jews	9
The Jewish Board of Guardians and Emigration to America and Canada	9
The Future Position of French Judaism	9
Warning Against the Missionaries	10
Obituary: M. Leon Brunschvicg; Hermann Staub	11
The Late Mr. M. J. Green: An Appreciation	11
Kippur	11
Mr. Zangwill on the Position of Zionism	12
The Situation in Russia: The New Imperial Ukase—Full Translation; The New Minister of the Interior	12–13
Anti-Jewish Outrages in Russia	13
The Jewish Agricultural Colonies in Russia	13
Religious Union Addresses	14
The Brondesbury Synagogue (Illustrated)	16
The Physical Quality of the Jewish Child	16
The Jewish School at Alexandria	16
Received: Donations to Charities	16
Jottings from South Africa	17
Marriage of the Rev. Dr. Hertz at New York	17
Correspondence: The Popularisation of Jewish History; The Tsar's Ukase Concerning the Jews; Mr. Begbie's Attack on Jewesses; The Zionist Movement; The Old Jewish Cemetery at Frankfort; Employment for Jews in Essex; Statues of Jews	18–19
Books and Bookmen	20
Repentance	21
Alien Immigration Returns	21
Colonial and Foreign News	22
Musical and Dramatic Notes	22
The Orthodox Congregations of Frankfort	23
The Synagogues	24–26
The Provinces	27
The Jewish Co-operative and Industrial Alliance	27
Prizes and Certificates	28

DIARY OF MEETINGS, &c.

SPECIAL SERMONS.

Sabbath, September 17.

Great Synagogue: Rev. Dayan Hyamson.
Brondesbury Synagogue: Mr. J. Hochman.

Monday, September 19.

Great Synagogue: The Chief Rabbi.
Borough New Synagogue: Mr. Israel Cohen.
Brondesbury Synagogue: Mr. J. Hochman.

Sabbath, September 24.

Great Synagogue: Mr. J. Hochman (to children).

Sunday, September 18.

Jewish Board of Guardians, Temporary Allowance Committee, 11.

Tuesday, September 20.

Jewish Board of Guardians, Relief Committee (rota), 4.
Jews' Hospital and Orphan Asylum, Apprenticeship Committee, at Hamilton House, 4.
Poor Jews' Temporary Shelter, Executive Committee, at 84, Leman Street, 5.

Wednesday, September 21.

Jewish Board of Guardians, Investigating Committee (rota), 4·30.

Thursday, September 22.

Jewish Board of Guardians, Relief Committee (rota), 4.
Home and Hospital for Jewish Incurables, House Committee, at the Institution, 6·30.
Union of Jewish Literary Societies, Meeting of the Council, at Jews' College, 7.

Monday, September 26.

Union of Jewish Literary Societies, Presidential Address, by Mr. Lucien Wolf, at the Botanical Theatre, University College, Gower Street, 8·30.

HERBERT CLARKE, LIMITED.

G.N.R. COAL DEPARTMENT, KING'S CROSS, N.W.

And numerous other Depots in London.

H.C.'s selected, 26s.; best coal, 26s.; best Silkstone, 25s.; new Silkstone, 24s.; Derby, 24s.; H.C. House Coal, 23s.; kitchen, 23s.; nuts, 22s.; best hard steam, 22s.; bright cobbles, 22s.; hard cobbles, 21s.; stove coal, 19s. per ton.

Special Quotations for Truck Loads to any Country Station.

Ogden's GUINEA GOLD CIGARETTES

ARE

J. A. & CO.

EXTRA QUALITY.

"CHURSTON," CLIFTONVILLE, MARGATE—39-41, Harold Road.

JEWISH LADIES' COLLEGE.

Principal - Mrs. L. BEREND LEVY,
Assisted by a Highly Qualified Resident and Visiting Staff.

THE spacious premises, large playground and garden being only three minutes walk from the sea, are in a situation that cannot fail to be beneficial to delicate children, for whom a bracing climate is a necessity.

The strictest attention is paid to the diet, hygiene, and general comfort of the pupils.

Special arrangements for pupils whose parents reside abroad.

For Prospectus, etc., kindly apply to the Principal.

Purveyor to her late Majesty, Queen Victoria.

L. E. WHITE,

— PURVEYOR OF —

High-Class Meat.

125, Harrow Road, Edgware Road, W.
TELEPHONE NOS.: 732 & 166, PADDINGTON.

247, High Road, Kilburn, N.W.
TELEPHONE NO.: 438, PADDINGTON.

196 & 198, Portobello Rd., Notting Hill, W.
TELEPHONE NO 905 PADDINGTON.

49, Shirland Road, W.
TELEPHONE NO.: 887, PADDINGTON.

Telegraphic Address: "PYCNITE, LONDON."
(For all Establishments).

Agent for A. Abrahams' High-class Provisions

Special Deliveries to all parts of London daily.

Country Orders specially attended to and despatched by early trains for delivery the same day.

MESSRS.

PHILLIPS, SON & NEALE.

Auctioneers and Valuers,

73, NEW BOND STREET, LONDON, W.,

Beg respectfully to announce that their three spacious Auction Rooms, Warehouses, Wine Vaults, and Strong Rooms are open for the reception of every class of Property for SALE BY AUCTION, from 10 to 6 daily

Sales of Furniture are held every Wednesday and Thursday, and of Works of Art, Silver Plate, Jewellery, &c., nearly every Monday and Tuesday.

Sales are also conducted at private residences in Town or Country.

Valuations made for Probate, Division, or other Purposes, at the shortest notice.

Inventories for Insurances prepared, and Fire Claims adjusted.

Telephone—No. 3670 GERRARD.

The most vivid Account ever written of the Russian Persecution of the Jew.

THE FUGITIVE . . BY — EZRA S. BRUDNO.

6—

Mr. Brudno tells in a powerful and dramatic manner the Russian persecution of the Jew, and the forces which drive him to America. It is not merely the story of one man's misfortune, but a lament for a long-suffering people.

The "ATHENÆUM":—

"One feels that it is a document, this story, a piece of real human experience; and, because of this, it has more value than the ruck of its contemporaries. It is written with simplicity and correctness. It is a full book, a life story, and traces the career of its central figure, with a fidelity and a closeness of detail which are convincing. . . . . Mr. Brudno's book is distinctly worth reading."

London: WM. HEINEMANN, 21, Bedford St., W.C.

A MOMENTOUS FACT

Recently, distinguished physicians have given testimony upon the subject of alcoholic beverages. The sum and substance of the views amount to the fact that such beverages are distinguished as either true and wholesome, or artificial and deleterious.

DEWAR'S

"WHITE LABEL"

THE BENEFICIAL WHISKY. HELPFUL TO HEALTH.

Has the true age-developed flavour. A sound Alcoholic Stimulant. Recommended by Doctors.

Telephone No. 6049 *Avenue.*
29, COMMERCIAL ROAD,
Corner Church Lane,
LONDON, E.

Telephone No. 9997 *London Wall,*
26 ALDGATE HIGH Street
Corner Aldgate Avenue,
LONDON, E.C.

די שענסטע הזמנהאזן בר מצוה קארדס זערהר בילינ

WEDDING CARDS

MR. S. KIRSTEIN.

S. KIRSTEIN & Co.
CHEAPEST
ELECTRICAL PRINTERS

All Orders despatched on the shortest Notice.

ESTABLISHED 1888.

Hebrew and Foreign Printing a Speciality.

The Latest Designs in WEDDING & INVITATION CARDS, BALL PROGRAMMES, etc. at MODERATE PRICES.

PALESTINE BRANDY.
Rishon le Zion Brand.
TRADE THE PALESTINE WINE COMPANY MARK
Is Guaranteed . . . "PALWIN."
PURE GRAPE ONLY.
To ensure your obtaining the genuine article see the word "PALWIN" on the label of every bottle.
THE PALESTINE WINE & TRADING COMPANY, Ltd.,
11, Bevis Marks, London, E.C.

. . Jewish House . .
PERSE GRAMMAR SCHOOL, CAMBRIDGE.
HOUSE MASTER:
I. H. HERSCH, M.A.,
FOURTEENTH WRANGLER.
Late Scholar of Caius College; Assistant Examiner in Mathematics in the University of London., and Assistant Master in the Perse School.
— REFERENCES. —
I. Abrahams, Esq., M.A., St. Barnabas Road, Cambridge.
H. Bentwich, Esq., LL.B., The Holm, Avenue Road, N.W.
Prof. I. Gollancz, M.A., King's College, London.
Rev. Prof. H. Gollancz, Litt.D., M.A., University College, London.
E. Harris, Esq., M.A., Headmaster, Jews' Free School, Manchester.
Rev. I. Harris, M.A., 50, Norfolk Sq., Hyde Park, W.
P. J. Hartog, Esq., B.Sc., Academic Registrar, University of London.
N. S. Joseph, Esq., 18, Porchester Terrace, W.
Rev. A. Lowy, Litt.D., 54, Springfield Road, N.W.
Boys may be members of the school during the ages 8 to 18.
PROSPECTUS ON APPLICATION TO Mr. HERSCH,
3, Salisbury Villas, Station Road, Cambridge.
NEXT TERM COMMENCES SEPTEMBER 21st.

EST. 1841. זכרון ספר EST. 1841.
The JEWISH CHRONICLE
LONDON: FRIDAY, SEPTEMBER 16th, 1904—5665.

NOTES OF THE WEEK.

The Fast of Kippur.

However much we may have occasion to lament the loss of fervour for things Jewish, the institution of the Fast of Kippur remains unassailable. Nothing can weaken its hold on the Jewish consciousness. Its appeal to the human heart is deathless, it survives all changes of thought and feeling. It lives on by its inherent power of adapting itself to them. Originally a day of national expiation, in the course of ages it came to assume even greater significance for the individual. With the downfall of the Temple and the cessation of sacrifice, this aspect of the day became emphasized. Prayer having taken the place of the Levitical offerings, the idea of communal responsibility tended to resolve itself into the accountability of each individual soul to its Maker. Not that this notion was ever absent from the Jewish doctrine of Atonement, but, latent at first, it gradually forced itself into prominence. The Prophetical teachers of Israel, and notably the Psalmists, laid the greatest emphasis upon personal purity. In modern times we have witnessed further changes. The idea of Divine judgment and of the relationship of human souls to the Creator has undergone a gradual evolution. Many mystic beliefs that once connected themselves with this season have disappeared, and their place has been taken by other conceptions. In these days of lax observance, the Fast of Kippur has come to be the one great institution in the Jewish calendar which rallies every stray lamb in Israel's flock to the fold. No member of the community can be heedless of its summons. The Israelite who does not, in some form or other, answer to its roll-call has indeed cut himself off from his people; he denies himself the privilege of Jewish communion. Hence our synagogues will be filled to overflowing on Monday next. Even with the innumerable additional places of prayer that have been extemporised, there will be lack of acommodation for many would-be worshippers. In not a few townlets and villages that are without Jewish services for the rest of the year an effort will be made to muster a Minyan for this occasion. In some cases these gatherings will become the nuclei of future congregations. And there are those who may be prevented by a variety of causes from joining in congregational worship, but who will nevertheless be at one with their people in the solemn uses to which they will put the day. It is not impossible, even, that some who are thus circumstanced will realise its great purposes more nearly in the privacy of their homes than amidst the throng of worshipping multitudes.

Prince Mirsky.

The appointment of Prince Mirsky to the Russian Ministry of the Interior is not unsatisfactory from the Jewish standpoint. Coming on the heels of the new Ukase, it may be taken as a definite intimation to the world that there is to be no going back as a result of the De Plehve murder. If the assassination of Bobrikoff has brought Obolensky to Finland, the death of the late Minister of the Interior has led to the promotion of a man who speaks engagingly of "progress," and proclaims a lofty passion for education. It is so rarely that the Russian governing powers kiss the rod that one may be pardoned a feeling of surprise at Prince Mirsky's appointment. The customary response to the Nihilist bomb was an extra turn of the bureaucratic screw. Yet here we have De Plehve's successor inaugurating his term of office by dragging into light the forgotten manifesto of 1903. So far, so good. The question now is, how does the new Minister interpret the word "progress"? To what extent is he prepared to undo the reactionary work of the last ten years? The Tsar's manifesto, which is to be the lode-star of Prince Mirsky, gave a certain qualified encouragement to friends of liberty. It promised freedom of movement to the peasantry and the "development of the welfare of the fundamental pillars of Russian village life." And it declared the Tsar's policy to be the strengthening of "the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian Empire, which, recognising the Orthodox Church as the ruling one, grant to all our subjects of other religions, and to all foreign confessions, freedom of creed and of worship according to their own rites." But the Manifesto was subject always to the necessity of "guarding the century-old pillars of Russian power." In other words, there might be changes for Jew and Gentile. But they were not to be of a drastic character. They were to be in harmony with the fundamental principles of past policy. If we glance at Prince Mirsky's confession of faith, we find that his policy, as confided to a French newspaper, answers satisfactorily to his own description of it. It follows the lines of the Imperial manifesto in all its limitations.

The New Minister's Policy.

Prince Mirsky promises an era of "true and broad Liberalism." But this is not to be "of a nature to change the established order of things." Asked if his accession to office would be marked by great changes in the domestic policy of Russia, the Prince replied in the negative. "It is impossible to avoid progress," he says; but it is to be a progress tempered by bureaucracy and the despotic power. In principle the new Minister does not differ materially from his predecessor. They are both the "guardians of the *status quo*," as De Plehve phrased it. The difference is in the methods adopted to carry out the principle. De Plehve met disaffection with the knout and the gaol. Prince Mirsky will try diplomacy and minor concessions. The new Minister, like the old, will "defend himself against terrorists," but he relies on the policy of killing revolution with kindness. When he was a Governor of Vilna, he abolished corporal punishment and reformed the brutal administration introduced by his predecessor, General Von Wahl. Similar steps may be attempted in his wider sphere of operations. Erring students can expect more lenient treatment, for the new Minister is "disposed to avoid an excessive severity towards the young." The students will be encouraged to repent. They will probably be conciliated by the promise of office under the Crown, which means that the bureaucrats will buy them off by making them "one of us." Then the Minister is in favour of the largest possible increase of the schools in the country districts. In addition, there will be "the greatest possible liberty of conscience"—with "certain restrictions."

Whether the milder methods of the new Minister will be more successful than the harsher administration of his predecessor remains to be seen. The Russian authorities found the creation of a large industrial class a growing menace to the *status quo*. Will the enlightening of the country-side, in accordance with the Mirsky programme of "more schools," be more innocuous to the existing *régime*? Will not an educated Russia revolt against a system of political tutelage and demand a share in the government of the country? And if Prince Mirsky refuses that demand, will his milder policy have carried him far from De Plehve and his knouts and his secret police? Even now, the reports of widespread disaffection and impending revolution grow daily more numerous and definite.

De Plehve and Water.

If we examine Prince Mirsky's attitude towards the Jews we find the same air of diplomatic bargaining. It is satisfactory, as already mentioned, to observe that the Jewish lot is not to be positively aggravated. In addition, Prince Mirsky asssures us that he is "not hostile to the Jews." According to one account, he declared that his attitude towards them would be one of "great good-will." He will strive to ameliorate the lot of the lower classes" and, as stated above, he is in favour of as much liberty of conscience as possible. All this accords with the spirit of what was stated by our own correspondent at St. Petersburg so far back as the months of February and June of the present year. In a communication dated February 23rd, our correspondent pointed out that Prince Mirsky, then Governor-General of Vilna, would never consent to the severe recommendations which the "Jewish Commission" was said to have made in regard to our Russian coreligionists. In June he recorded a rumour to the effect that Prince Mirsky had "emphatically advocated the entire abrogation of the May Laws," and that this had "had considerable effect in influencing the highest Goverment circles to adopt a lenient attitude in regard to the Jews." Our correspondent added that the rumour was a "likely" one. The policy towards the Jews sketched by the new Minister in the French journal is satisfactory so far as it goes. But it appears to be no more effective as a final solution of difficulties than is his programme in regard to the general population. Like the programme of De Plehve, it positively refuses to adopt the only possible solution of the Jewish Question—the equality of the Jew with the rest of the population. "If," he says, "we were to give them (the Jews) absolutely the same liberty as that enjoyed by the Orthodox they would rapidly acquire too much importance." Prince Mirsky was described by our correspondent as "an observant Christian animated by lofty sentiments," and as a man of "noble, broad-minded disposition." It is probable, therefore, that he will strongly emphasise the more lenient methods of De Plehve's latter days. But in its main purport his policy will not differ from that of his predecessor. The Mirsky programme may be fitly summed up as De Plehve and water.

Riots and a Moral.

This programme is not a practical policy. It is said that the Russian authorities have been actively encouraging Jewish emigration of late. But Prince Mirsky must know that it is impossible for any large proportion of Russia's six million Jews to leave the country. If the Jews had the means, and the will, there are no lands which are ready to receive so vast an army of exiles. But if the Jews cannot emigrate, then the Minister must accommodate himself to the perpetual existence in Russia of an enormous encampment of political helots who, intellectually and morally, are at least the equal of their nominal superiors. There is no dispensation of God or man that could endow such a state of things with the elements of permanence. If, as our correspondent stated, Prince Mirsky is "a statesman of the first rank, with profound political insight," then he must at once recognise the absurdity of a policy which aims at creating a subject class from among the best of the country's brain and moral fibre. Such a policy can only have one end—disaffection among the Jews at home, perpetual friction with the growing Jewish forces abroad. It is a policy which has no finality, and is hundreds of years behind the spirit of the times. There is an even more serious aspect to it. Anti-Jewish riots have once more broken out in various parts of the Tsar's dominions. A New Year of Jewish life was disfigured on its opening day by grave outbreaks at Sosnowice and Rovno. These were preceded by another "pogrom" at Smela, in the Government of Kieff. We read of the customary looting of property and injury of persons. In Rovno, the part of ring-leader seems to have been played, as usual, by a number of soldiers; while the helpless police at Smela called in vain upon the military for assistance. These disturbances are the inevitable concomitants of the present treatment of the Jews. No matter how benevolent the personal intentions of Prince Mirsky, the political ostracism of the Jews, to which he pins his faith, must remain a standing incitement to riot and outrage. As long as the State itself places its Hebrew population in a condition of modified outlawry so long the mob will hold itself free to dot the official i's in the manner consecrated by Russian rioters. If Prince Mirsky is a man of peace and a statesman of wide views, he must discard the futile policy of Jewish servitude. Otherwise there can be neither security for Russia nor hope for the Jews.

Jewish "Dressiness."

A correspondent in another column (Mr. Ernest Lesser) puts his finger on one moral to be drawn from the controversy that has raged round the otherwise unimportant diatribes of Mr. Harold Begbie. Nobody who knows anything of Jewesses will deny them a high standard of morality and domestic duty. A defect, which some of them display in common with many male members of the community, is an "absorbing love of bright colours and showy dress." This fatal passion for finery it is which marks so many of our people out from the rest of the population, makes them the butt of malice, exposes them to misunderstandings of the gravest character, and offends the not dishonourable instincts of our refined fellow-citizens. In itself the failing may not be a serious one. It exists, indeed, among other classes of the population as well as among Jews and Jewesses. But facial differences, and differences even of mien and carriage, seem to emphasise the fault in the case of our own community, and to give rise to criticism, envy and all uncharitableness. It may be quite true, as some think, that the love of sartorial display is the ingrained habit of the Oriental—the same habit which drew the satires of Isaiah to the Daughters of Zion who "walk with stretched forth necks and wanton eyes, walking and mincing as they go," and attracted to the foppish D'Israeli the hilarious mockery of Parliament. But it is many years since Israel sat under his own fig-tree in the Land of Promise, and our people have been settled long enough in Western climes to be able to discard any Orientalism with comparative ease. Our correspondent suggests that the Jewish East End clergy should "tackle the problem more manfully and persistently," and that the various Girls' Clubs should continue to do their best to disseminate reasonable ideas on dress. The services of the pulpit might very well be invoked—not only in the East End but in other parts of London—for showiness and finery are by no means exclusively East End failings. But a great deal could also be done in our schools to counteract the evil complained of. A boy approaching his "Barmitzvah," for instance, might be taught that there are greater achievements in life than strutting about with silk hat, Eton suit, walking-stick, and gold watch and chain and scarf-pin. With too many of our youths, becoming "Barmitzvah" means nothing more than the attainment of their sartorial majority and the right to perambulate the streets in a man's attire. "The apparel oft proclaims the man" might form a fruitful text of exhortation in school and synagogue alike.

The Da Costa Case.

Now that the Home Secretary has appointed a Committee to investigate the case of Adolf Beck, we hope that an equal determination will be shown in unravelling the facts connected with the imprisonment of the Jewish hawker, Isaac Da Costa. Da Costa, an aged man of three score years and ten, is now serving a term of twelve months' hard labour for defrauding a hotel keeper at Bradninch in Devon. The evidence upon which he was convicted is very slender and did not appear to carry conviction to the learned Chairman of Quarter Sessions (Lord Coleridge). It consisted, first, in the fact that the man who actually committed the fraud gave the same name as that of the man now in gaol. Secondly, that several witnesses (including the victimised hotel-keeper) identified this man as the actual culprit. In the third place, evidence of similarity between the handwriting of Da Costa and that of the perpetrator of the fraud was given. Finally, an ex-detective declared that Da Costa had been previously convicted of a similar offence under the name of Mark Adams. The fact that Da Costa gave the same name which the real swindler gave to the hotel-keeper tends rather to shew his innocence, and it is significant that, though the name of Isaac Da Costa was known at the address which the hotel-keeper received, the prisoner was not known there. The identification of Da Costa at Cardiff by several witnesses is not a matter of surprise. A countryman, having seen one Portuguese Jew, would have no hesitation in picking out another from a company of seventeen Welshmen and declaring him to be the man he had once seen. As for the similarity of handwriting, we doubt whether such evidence ought to be regarded very seriously, especially as the handwriting of partially educated people like Da Costa often presents many resemblances. The Dreyfus case should act as a warning against attaching excessive importance to evidence of hand-writing. The previous conviction alleged against Da Costa has now been dropped, and the question arises, if the police were mistaken in identifying Da Costa with a third person, why should not a few men of Devon, not too well acquainted with Jewish features, have been similarly mistaken? A convincing *alibi* was set up at the trial. It was shown that on the day the offence was committed (January 6th) Da Costa was purchasing trimmings in London; and the sellers of the goods have sworn empuatic affidavits to that effect. In order to pay for the articles, Da Costa states that he was compelled to borrow money. The lender confirms the statement. Da Costa's landlady affirms that he slept at home in London from Christmas of last year till at least the middle of January; and that she remembers Da Costa having some trimmings with him in the early part of January. Mrs. Da Costa is prepared to swear that her husband slept at home on the night of January 6th, and suggests that there are many people who also saw him in London on that day. When Da Costa was arrested, he answered all questions in a perfectly straightforward fashion, and everyone who knows him scouts the idea of his being guilty of the crime. The unfortunate feature of this case for the Jewish community is that it seems probable that, though Isaac Da Costa was wrongly condemned, some other person of Jewish origin was guilty. Nevertheless, it would be wrong to allow, without protest, a poor and aged man of good character to suffer because, to obtain his rehabilitation, we must confess that some other member of our race has committed a crime well worthy of punishment.

General Booth and the Jews.

A few days ago, writes a correspondent, I had an interesting conversation with General Booth, in the course of which the leader of the Salvation Army made several references to Jews. "Jew and Gentile," he remarked, "welcomed me on my recent tour, and sat side by side on my platform."

"Do you frequently come into contact with Jews, General?" I asked.

"Well," remarked the evangelist, smilingly, "they say I am a Jew. But that is a mistake. My parents came from Derby. As for my relationship with Jews, we had a Jewish minister on our platform at Exeter."

"And," interrupted one of the General's right hand men, "two prominent Jews in Manchester broke through all etiquette to get at the General's hand."

General Booth insisted that his relations with Jews were wider than I might have imagined, and that the "Army" was not without its Jewish converts. To prove this, he rose, marched energetically into another room, and presently returned looking very happy and producing a letter and an invitation card. The letter and the card were from "Ensign Charlotte Matthis and Captain Julius Abraham," who had written in terms of effusive hero-worship to the General. The card was an intimation of the forthcoming marriage of the couple.

"Captain Julius Abraham! Is that Jewish"? asked the General with an air of triumph.

"I am not quite sure," I replied.

"Well, see here," and the "General" held out the letter, in which the writers described themselves as Jew and Gentile.

"I must confess," continued the famous evangelist, "that I used to be a little crippled when talking in the presence of Jews. I was afraid lest my straightforward talk about the Saviour should offend them, until one day a Rabbi at San Francisco came to my platform, and, after the meeting, thanked me for my address as heartily as any one. Oh! yes," smiled the General, "I like to see Jews coming to my platform to be converted."

As for his attitude towards Jews in general, the Salvationist leader told me that he thought the Jew, as a man, was quite as estimable as the Gentile. "As a rule, the educated Jew is a thoughtful man, who knows his way about and does the best for his own hand. Of course you come across Jews who have been brought up in ignorance, and have never had proper enlightenment. But they are no worse than Gentiles brought up under like conditions. After all, there is not much difference between the Gentile and the Jew."

"In my attitude towards different races," continued General Booth, "my proudest boast is that I am a 'human.' When I was in Paris, a military General came to me and said: 'General Booth, you are not merely an Englishman, you are a man. You don't belong to any nation, you belong to humanity.' That is the way I look at these questions."

Perhaps these few lines will throw a little light on the mental processes, and the attitude *vis à vis* the Jews, of one who is a conspicuous force among the English proletariat. It is well to observe his admission that the Jews who come to his platform come to be converted.

The Jewish Board of Guardians and Emigration to America and Canada.

Mr. S. Berman, of the Jewish Board of Guardians, having been granted an extended holiday, leaves for Montreal on the 22nd inst., in the ss. "Bavarian." Mr. Berman will visit some of the principal towns in Canada and the United States of America; he will especially investigate in New York and elsewhere the quarters where the Jewish emigrants mostly reside. It is considered that the information which he will obtain will be useful to the Board, and of advantage to those persons who apply to the Board, and whose cases are considered by the departments managed by Mr. Berman.

Political Intelligence.—The death of Mr. James Lowther, M.P., who was a strong supporter of restrictions on the immigration of aliens, creates a vacancy in the Isle of Thanet Division of Kent. Mr. H. H. Marks is the Unionist candidate.

The Operations in Somaliland.—The following paragraphs are included in the report on the operations of the Somaliland Field Force, published in the *London Gazette*:—"Captain S. C. Shakerley, King's Royal Rifle Corps, British Mounted Infantry, has recommended Rifleman No. 2556, Joseph Miller, King's Royal Rifle Corps, in the following terms:—'On the 16th April, 1903, I was in command of the mounted patrol sent out from the column. We came in contact with some mounted Dervishes and were eventually surrounded by several hundreds. Rifleman J. Miller was standing close to me, and heard me say I was going to send a message to Officer Commanding column. He immediately volunteered to carry the message. I gave him a letter. He succeeded in galloping through the enemy's lines at great risk, and delivered the letter to Officer Commanding Column. Rifleman Miller's horse was wounded while he was carrying this letter. I trust that this man's gallant conduct may meet with suitable recognition.'" Consequent on this recommendation, the King has been pleased to approve of the grant of the Medal for Distinguished Conduct in the Field to Rifleman Miller, who is a Jewish native of Sunderland.

The David Lewis Colony for Epileptics, Manchester.—Last Friday, in the Lord Mayor's Parlour, the Town Hall, Manchester, Mr. B. W. Levy formally handed to representative Trustees the title-deeds of the Sandlebridge Colony for Epileptics, at Sandlebridge, near Alderley Edge. In the course of a statement as to the origin of the Colony, Mr. Levy said that the keynote of the system adopted was healthy occupation as far as possible in the open air, a study of the capacity of the inmates and special training for the development of that capacity. He made an appeal to the Trustees to conduct the Colony on broad lines, so as to furnish a standard of excellence which might induce others to embark upon similar undertakings. Mr. Levy thanked Sir William Houldsworth especially for the assistance which he had given in this work. In a brief reply, the Lord Mayor said he had great pleasure in receiving the gift, and thanked Mr. Levy for all that had been done for Manchester already under the Lewis Trust. Mr. S. L. Helm expressed their indebtedness to Mr. Levy. Mr. John Royle also acknowledged Mr. Levy's generosity, and in the name of the Manchester public thanked him and his co-Trustees for the gift. The Trustees include Mr. B. W. Levy and Mr. Elliot S. Levy.

Union of Jewish Literary Societies.—Professor I. Gollancz will preside at the meeting of the Union, to be held at the Botanical Theatre, University College, on the 26th inst., when the President, Mr. Lucien Wolf, will deliver an address.

The Future Position of French Judaism.

[FROM OUR CORRESPONDENT.]

PARIS, SEPTEMBER 12TH.

On all sides preparations are being made by French Jewry to counteract the effect of the projected separation of Church and State. Until the present year whenever this question was raised it did not give rise to anxiety, for no-one considered its realisation possible, and everybody always said that the Chambers would postpone the discussion. But the recent conflict between the Government and the Vatican has rendered possible, and even more than probable, the denunciation of the Concordat. In his recent speech at Auxerre M. Combes, President of the Council of Ministers, announced his firm intention of having a Bill in this direction discussed next January.

It is important, therefore, that the Jews in France who have done nothing to cause a divorce from the State, but who will share the fate of other denominations, should prepare to find a solution for the maintenance of religious worship in all its integrity. It is not only a question of framing a budget which will make up for the pecuniary loss that the Jewish community will sustain in being deprived of the 200,000 francs annually granted by the State; it will be necessary completely to reorganise Judaism in France.

At the head of our entire community stands the Central Consistory, which is in some degree the intermediary between the Government and the Jews in France. The election of members of the Consistory is ratified by Ministerial decree. This body is, therefore, the official representative of French Judaism. On the day that separation is accomplished, its official character will cease. Will the Jews maintain it nevertheless, and will they recognise its authority? This is a question which is engaging attention. Will not the communities prefer to organise themselves independently, without recognising a superior authority? Will they, at the same time, reject the departmental consistories which are district assemblies with rights recognised by the Government? Will the communities themselves select their rabbis without having their choice ratified, as is at present the case, by the departmental consistories and the Central consistory? We have had, for example, in recent years cases in which district rabbis had been appointed in spite of the opposition of the communities who had designated another candidate than the one finally appointed. It appears evident that if communities wish it they can act for themselves without acknowledging any authority but their own. From the foregoing remarks it will be seen that in any case the question will be a complex one, and that many difficulties will have to be surmounted.

On the other hand people are anxious to know whether, in the event of a separation between Church and State, the synagogues will be the property of the communities, and will be exempt from the payment of rates and taxes. But after enquiries it has been ascertained that, with few exceptions, the Synagogues belong to the communities, which have paid practically all the building expenses, and that the sites on which they stand are a free-gift from the municipalities with the stipulation that "as long as the edifice is devoted to public worship the town shall have no right to seize it." With reference to the salaries of rabbis and other officials, M. Combes stated in his recent speech that he was disposed to deal very favourably with religious functionaries. The Bill of M. Briand, which is about to be laid before the Chamber, provides for the payment, to the clergy of the different churches, of pensions ranging from 600 francs to 1,200 francs a year. At first sight it appears that this grant, though enough for Catholic priests who are unmarried, will not suffice for Protestant pastors and Jewish rabbis who are married, and are often fathers of large families. But the Government plan, so far as it is known from semi-official information, will be free from this blot. The Government, in fact, proposes that all present religious functionaries shall continue to receive the annual salary now granted to them by the State. Thus, no rabbis now in office will be affected by the new law; only those who will be appointed after the Bill becomes law will no longer receive subventions from the State. But if the rabbi of a town to whom the State pays 2,000 francs a year is appointed to another town where the former rabbi received 4,000 francs he will still be paid his original salary without any increase. Such are the modifications which the Government proposes to submit to Parliament.

In any case, as I have already said, it is of importance that the French Jews should at once set about preparing a solution of this grave problem. As I have remarked in previous letters we may contemplate the future without fear. But the new order of things will compel us to be organised and to be assured of the co-operation and support of all generously-minded coreligionists.

THE theme of the Chief Rabbi's Talmudic Discourse at the Great Synagogue to-morrow afternoon is:

הני כהני שלוחי דרחמנא יומא דף י"ט ע"א וגדרים לה' ולו עם תוס'

THE Chief Rabbi and Mrs. Adler are very grateful for the cordial congratulations which friends from far and near have been good enough to tender them on the occasion of the New Year. These wishes and congratulations they warmly reciprocate.

PITMAN'S METROPOLITAN SCHOOL.

SOUTHAMPTON ROW, LONDON, W.C.

(Corner of Russell Square).

Principal, BERNARD DE BEAR (late Examiner, London Chamber of Commerce).
Permanent Staff of SEVENTY Qualified Teachers.

OLDEST, LARGEST, AND MOST SUCCESSFUL BUSINESS COLLEGE IN THE WORLD

INDIVIDUAL INSTRUCTION ONLY in all subjects necessary for a Complete Commercial Education.

OPEN DAILY TEN TO NINE.

See the School's New Prospectus for the IDEAL COURSE for the Boy or Girl just leaving the Preparatory School.

The School guarantees to prepare thoroughly for

The Merchant's Office, The Counting House, Private Secretaryships. Public or Private Banks, London University, Society of Arts Exam., Chamber of Commerce Exams., The Civil Service, All Professional Preliminary Exams.

The School can always easily place its efficient students in remunerative positions. Over 700 appointments annually. No charge whatever is made for placing students when proficient.

The New Complete Prospectus, gratis and post free, may be had on application to
THE SECRETARY,
Pitman's Metropolitan School, Southampton Row, London. W.C.

Warning against the Missionaries.

The following circular, printed in English and Yiddish, has been prepared for wide circulation among the Jews of the East End:—

September, 5665.

A Warning to Jewish Parents.

It has come to our knowledge, that some of the Jewish Children in the East End of London are in the habit of attending Lectures and Entertainments and of joining Excursions to the Country which are provided by the Conversionists, and of using the Reading-Rooms of Missionary Societies, and that on these occasions they are induced to take part in prayers which are not in accord with our Faith.

We have reason to think that even some Jewish men and women, as well as boys and girls, are occasionally induced by gifts to attend Religious Services that are opposed to Jewish teaching.

Every right-minded person will join us in deploring these practices. We appeal to all Jewish fathers and mothers, and to Jewish boys and girls to refrain from visiting the Mission Halls under any pretext whatever. Jewish parents should not permit their children to attend Entertainments, unless they have satisfied themselves that nothing contrary to Judaism is taught there.

We appeal also to all our Brethren of the House of Israel, to resist by their strength of character and by the glorious traditions of our faith all attempts, direct or indirect, to entice them to act contrary to our Holy Religion.

Rothschild,
President, United Synagogue.

Francis Montefiore,
President, Board of Elders, Spanish and Portuguese Jews' Congregation.

Samuel Montagu,
President, Federation of Synagogues.

Hermann Adler,
Chief Rabbi.

M. Gaster,
Chief Rabbi, Spanish and Portuguese Jews' Congregation.

A. Chaikin,
Rabbi of the Federation of Synagogues.

[from a correspondent.]

Conversionist activity in the East End must not be regarded as a solitary and isolated evil which may be considered in and by itself. To understand the real significance of the conversionist movement, one must have some knowledge of the actual situation prevailing in the Jewry of East London where the missions flourish.

In this district there are about 60,000 Jews, most of them in humble circumstances, large numbers of them speaking English but imperfectly, and only gradually becoming acquainted with English habits; while there is a constant infiltration of aliens with no knowledge of English and English ways. The various societies for the conversion of Jews to various shades of Christian belief, realising the impossibility of making the slightest progress among the well-to-do and anglicised Jews, by whom their overtures would be received with ridicule, scorn, and contempt, see in East London the only field for their efforts, which in recent years have reached extraordinary dimensions. They realise that to reach the Jewish soul they must make their appeal to its tenement of clay, and very thoroughly do they give effect to this policy. Possessed of considerable means (appeals are, nevertheless, constantly being issued for more funds), many of the societies are housed in commodious premises, and employ an extensive staff. According to the balance-sheet of one of these organisations about half its income is devoted to salaries; thus an impecunious Israelite will go through the process of "conversion," become a *Prediger*, and draw the comfortable salary connected with the position, while his name is immortalised in the Society's report as a Jewish brother who is now at work "in the Lord's vineyard." In these circumstances, there is no lack of workers understanding the foreign Jews' language, ways, and sentiments.

The Mission Houses.

"First catch your hare" is an indispensable maxim of conversionist procedure, and many are the wiles and snares employed with this object. Most of the mission-houses have reading-rooms equipped in a style surpassed, one may venture to say, in few Carnegie foundations or municipal libraries. Comfortably warmed in winter, well-ventilated in summer, liberally supplied with chairs and tables, provided with all sorts of Jewish periodical literature, they form attractive rendezvous for foreign Jews in leisure moments. Naturally, plenty of conversionist literature is ready to hand; Hebrew and Jargon translations of the New Testament with commentaries lie on the tables while a spectacled, black-bearded *Prediger* will be "learning" out of a ponderous Hebrew version of the second book of Corinthians in approved Beth Hamidrash style, ready to hold a *pilpul* on the subject with the first reader whose curiosity may be aroused.

What the Missionaries Do.

Naturally, there are halls for services and similar purposes. On Saturday afternoons there will be *Mincha* actually with Hebrew prayers, and a *Drosha* in Jargon. Classes are held in English reading and writing for foreigners, always, of course, concluding with prayer. The children are allured by magic-lantern shows, and treats of all kinds, and it is surprising with what elasticity the missioners invest the word "treat." They, themselves, are ashamed of their methods of bribery, and to ease their consciences they provide special definitions for their own use. Thus a prominent missionary clergyman once repudiated the suggestion that a magic-lantern show was a treat.

But the tale is not yet told to the end. The missionaries provide free dispensaries, free medical advice, free sick nursing; the missionary doctors and nurses are very efficient and the soul of kindness, and naturally confer great obligation on the Jews and Jewesses they tend—always, of course, combining the process of saving bodies and "saving souls." "We are only the Lord's instruments," they say, with an utter disregard of medical etiquette, "Christ is the real physician!," etc., etc. The missioners leave no stone unturned to gain the sympathies of the poor Jews whom they mislead. "Many a time and oft," said a conversionist to the writer on one occasion, "have I gone down on my knees to help a poor Jewish mother scrub her floor." Conversionist shawls find their way on to the shoulders of Jewish women, conversionist bread into their mouths.

All that the missionaries do is the measure of what the Jewish community has hitherto not done. There are no reading-rooms, practically no children's treats, too few English classes, no free doctors, free medicines, free nurses.

The Conversionists and the Children.

What the community has most to fear is the influence of the missionaries on the children. They cannot appreciate fine theological distinctions; they can, however, feel gratitude for a good tea, an interesting lantern-show. Few people have any idea of the perils facing the young generation of Jews in East London. Few can form any conception of the extent to which home ties are loosened, and parents' influence lessened, day by day, chiefly owing to the unattractiveness of their dwellings and the many allurements that beset them. "Our children," the writer was recently told by a prominent East End schoolmaster, "attend the missionary centres in considerable numbers, and we make periodical attempts to get them to stay away, but with only temporary success. It is useless to appeal to the parents who plead that they are unable to control their children, the homes being insufficiently attractive to keep the children there between school and bed-time. Many of the youngsters, moreover, are able to earn quite a large amount of pocket-money by newspaper-selling, which brings them into contact with all kinds of undesirable characters with dire results. We must not shut our eyes to an alarming increase of petty crime among our children."

I enquired what remedy he suggested for this deplorable state of affairs. "It can only be remedied," he replied, "by going to work on a big scale. The children must be retained as much as possible under the influence of their school-teachers. To bring this about, the community must found an organisation for the purpose of establishing recreation and vacation schools. These would be in charge of paid teachers, assisted by voluntary helpers. They would have to be made sufficiently attractive to draw the children from the streets. The children should have facilities for preparing their home-lessons with the advantage of the teachers' advice and assistance. There would be drill and gymnastics, organised games, singing, needlework, carpentry, etc., etc. If money could be found for the payment of the teachers, this would prove a much more desirable means of supplementing their income than their present posts at the evening schools, for which their day's arduous work absolutely unfits them, apart from its preventing them from preparing their lessons for the next day's teaching. They would derive as much recreation from this new work as the children. At the same time, all existing institutions such as the Lads' Brigade, Boys' and Girls' Clubs, etc., should be liberally supported and extended."

Reading-rooms and Classes.

There are various other questions that need attention. The provision of reading-rooms in various parts of the East End is a pressing desideratum, the claims of which are constantly being urged by Jewish East End workers. At present Jewish workers in the East End, of both sexes, have no shelter where they can spend an hour after work is over, and it would be absurd to expect them to stop in their rooms, which often form their sole working, eating, and sleeping accommodation. There are a great many synagogues in East London which have fair sized committee-rooms, and these could be equipped with reading matter at very little cost. Dayan Feldman's "Jewish Institute" idea should also be wholly, or partially, realised. Many attempts to found Jewish literary societies in East London, with all that they mean in regard to the strengthening of Jewish ties, have been thwarted for the lack of suitable premises in which to meet, while others that drag on an uncertain existence languish for the same reason. Given a building with rooms large enough to hold one or two hundred people, and the literary movement in East London would receive an enormous impetus.

More classes are urgently needed for teaching English to foreigners. The Russo-Jewish Committee has seven such classes, and that is about the extent of all that is done by the community in this direction. It is monstrous that the Rev. W. H. Davies and his missionary confrères should have any excuse for holding such classes for foreign Jews; at present the plea is that no provision is made by the Jewish community for this purpose.

Free Medicine and Medical Advice.

A free dispensary will also have to be founded. The Board of Guardians is inclined to look askance at the idea, and certain benevolent Jewish philanthropists are bitterly opposed to it, preferring to support the Provident Dispensary. The Provident Dispensary is an excellent institution, and, no doubt, does a great deal of good. But the community must not shut their eyes to plain facts. Municipal statistics show that practically all the pauper relief given to alien Jews takes the form of medicine, while, as already stated, the conversionist dispensaries are well patronised. If the community provided a Free Jewish Dispensary there would be a large reduction in the number of Jews relieved by the municipal authorities, and of the Jews coming under the influence of the missionaries. If we provide free education, why object to the provision of free medicine? Health surely takes precedence of education.

Similarly, there must be no excuse for Jews requisitioning the services of missionary doctors and medical men. There are little more than a dozen nurses employed by Jewish organisations or private benevolence in the East End with its teeming Jewish population. The Board of Guardians should have a little army of trained nurses at its disposal, and there must be no comparisons between the kindness of the nurses so provided, and those furnished by the missionaries. We want no Jewish Mrs. Gamps. The work of the nurses must be supplemented by medical officers. The Board of Guardians had a dispensary and medical officer till 1879, when both were abolished. The Board's report of that year stated: "There being nothing of a specially Jewish character in the mere dispensing of drugs and the giving of medical advice, the Board resolved to avail itself of the facilities given by the State for this purpose—a scheme which had been long in contemplation." "The facilities given by the conversionists for this purpose" may now induce the Board to reverse its resolution of a quarter of a century ago.

A New Movement.

It will be seen that the conversionist question involves a great deal of communal activity and responsibility. It behoves us to shirk and to be dismayed by nothing, even if extensive calls be made upon our pockets and our time.

It may be stated in conclusion that a number of ladies and gentlemen interested in the East End were recently summoned to a conference by a prominent member of one of our synagogal organisations, when all the above questions were discussed. It is gratifying to know that some comprehensive action may be expected as the result of their deliberations. It is devoutly to be hoped that whatever steps may be taken, the community will not withhold its generous and active support.

Miss Ada Haes (daughter of Mr. Frank Haes) has been appointed Inspector of Schools to the Central Provinces of India. Her work will be entirely among the native girls' schools. Miss Haes will leave England in the middle of October.

Wagner's Reported Jewish Ancestry.—Our Berlin correspondent writes:—The *Welt am Montag* has quoted from the *Jewish Chronicle* the paragraph concerning Richard Wagner's Jewish ancestry, and is inclined to accept it as absolutely correct, the more so as no disclaimer from any member of the family has been published.

West London Synagogue Association.—The annual report of this organisation has reached us. Papers were read to the Association during the year by Mr. Israel Abrahams and the Rev. Morris Joseph; the younger members took charge of the decoration of the Tabernacle, and the philanthropic branch, which aims at affording channels for the exercise of the member's charitable energies, did much good work. The report states, in this connection, that "the work of the branch is so varied that it would be difficult to give a detailed account of it. It must suffice to state that a considerable number of members of the congregation are giving, quietly and unobstrusively, under the auspices of the Branch, valuable personal service in the cause of benevolence, and that the branch, it is believed, is the only organisation of the kind existing in connection with any Metropolitan synagogue."

OBITUARY.

M. LÉON BRUNSCHVICG.

M. Léon Brunschvicg, who has just died with terrible suddenness in his fifty-first year in Switzerland, was, until his removal to Paris a year ago, one of the leading *avocats* of Nantes. In that city he devoted himself to many charitable works, both communal and public, and privately showed himself a valuable friend to all who in their need applied to him either for advice or assistance. In Paris, although M. Brunschvicg had intended to enjoy a well-earned retirement, he found the applicants for advice almost as numerous as in Nantes, and the last year of his life, as its predecessors, was filled with the performance of professional duties, as well as ordinary good deeds. M. Brunschvicg, who was a man of great culture, had written several monographs on varied subjects, as well as contributed to the ***Petit Phare***, the leading journal of Nantes, for over thirty years. His writings on Jewish topics often appeared in the ***Revue des Etudes Juives.*** Among his publications were "Les Juifs d' Angers et du Pays Angevin," "Les Juifs de Nantes et du pays Nantais," "Spinoza," "The Thoughts of Blaise Pascal" (translated for the Temple Classics), "Cambronne, sa vie civile, politique et militaire," "La Jeunesse de l' évêque Duvoisin," "Introduction à la vie de l' esprit" and "La Modalité du jugement" (both included in the Bibliothèque de philosophie contemporaine), "Au Pays des Buveurs de Biére," and "Au Pays des Bruyères blanches" (the last two consisting of travel sketches). Several of these works were decorated by the Academy. One of M. Brunschvicg's hobbies was the collection of articles of literary or artistic interest, and his library was especially extensive. M. Brunschvicg, as a recognition of his work in Instruction Publique, was decorated by the French Government with the Violet Rosette. He leaves a widow and one son, André, who is also an *avocat*.

HERMANN STAUB.

[FROM OUR BERLIN CORRESPONDENT.]

BERLIN, SEPTEMBER 12.

Last week Hermann Staub was buried. He had only reached the age of forty-eight, but in that comparatively short span of life he had accomplished an amazing amount of enduring work, for his industry was as prodigious as his mental powers were extraordinary. Unanimously recognised as the first jurist in Germany, it is not too much to say that he ranks among the greatest lawyers the world has known. His works, more especially his "Commentaries on Commercial Law," are the implicitly trusted guides of advocates and judges, and his "opinion" again and again determined the action of governments in cases of international importance. Innumerable are the anectotes current about him in legal circles illustrative of his wit, learning and phenomenal memory, but illustrative also of the esteem in which he was held. Of the latter class one has now a somewhat tragic touch. At a Congress of Lawyers in Dantzig he was greeted by a colleague of high standing with the words: "We have composed an epitaph for you, 'Here lies Staub'; all other commentaries are superfluous." The deceased could have easily doubled the large income he derived from his professional labours, but he was curiously indifferent to the acquisition of wealth or honours. Had he consented to change his religion he would long ago have attained high place on the judicial bench. Referring to this fact, a leading journal—not a Jewish one—writes: "Only a Prussian administration would have failed to secure for the State the services of such a man, and it naturally failed when it dared to hold out to him the bait of office as the price of apostasy." Hermann Staub remained sincerely attached to his faith, laboured ungrudgingly for the Jewish community, and was always accessible to the lowliest who sought his counsel or aid. The public appreciation of his merits was manifested at his funeral in an imposing manner. At his grave in the "Row of Honour" were gathered not less than nine hundred of his colleagues from all parts of the country, comrades from the regiment in which he had served, countless deputations and representatives of every rank and class of society. The whole of the Governing Board of the Jewish community attended. Rabbi Dr. Weisse, Rabbi Dr. Rosenbaum, of Breslau, Justizrat Limberg, Justizrat Jacobson, and Justizrat Timendorfer delivered impressive orations.

The late Mr. M. J. Green.

AN APPRECIATION.

Only those who, as members of the Committee of the Jews' Hospital and Orphan Asylum, had the satisfaction of actively working with Mr. Green in the interest of that charity, can form even a faint idea of the benefits he conferred on that institution since 1889, the year of his election as Secretary.

The ordinary services of a secretary are not such as need great genius; but if, as a modern philosopher tells us, genius consists of the faculty of taking infinite pains, then our late lamented Secretary possessed genius to a high degree, and used it unsparingly for the good of the charity he so zealously served.

I well remember that, shortly after his appointment, he applied for a month's summer holiday. Some of us thought it rather an unreasonable demand from a new official; but, as we found no arrears of work in the office, we granted it. On his return we found the new Secretary had spent his holiday in travelling at his own expense to, and canvassing in, various provincial towns in which the orphanage was not too liberally supported; for he brought back a list of new annual subscriptions to an amount exceeding £300, and, better still, the money itself. When we thanked him for this self-sacrificing mode of spending a holiday, he only modestly remarked that he thought he might as well earn his salary.

Mr. Green's previous career as a business man, though he had not achieved any financial success, had given him a large experience of the practical side of life, and he was enabled to effect large savings for the institution in its numerous dealings with contractors for the supplies. He watched carefully every rise and fall in market prices, and it needed no other eyes to see that the charity had the full benefit of a fall. If a zealous member of the Committee called attention to an increased outlay for any item on the balance-sheet Mr. Green was always ready to account for it immediately, for his memory of facts and figures was marvellous, and he seemed to carry in his head every detail of quantity and price.

His relations with the staff of this institution were always most friendly and even cordial, and his inexhaustible good temper enabled him frequently to soften down those asperities which sometimes exist between fellow-workers. As mouth-piece of the Committee, his relations with those employed by them in various capacities were at times difficult and delicate, but he always appeared to succeed in achieving his objects without undue friction. This remark applies especially to the very difficult task of dealing with the apprentices and their masters. Every apprentice looked upon him as a friend to whom he could appeal in any emergency.

On occasions of special collections for the Norwood Orphanage, Mr. Green's services were indefatigable, and the enormous sums received by the institution on these occasions were largely due to his exertions. He knew each field worked by each steward, and took care that it was adequately worked. The Treasurers, to whom so much is due at festivals and dinners, could tell many amusing tales of his persistency and perseverance to secure a donation, or to augment a donation that seemed to him inadequate.

It is no exaggeration to say that ever since his appointment as Secretary, the Norwood institution occupied his thoughts to the exclusion of all other subjects. Having no family of his own, the Norwood children were his family, and it must be admitted that they constituted a sufficiently large interest to occupy his mind. He was thus always on the alert to find new methods and improvements, and warmly welcomed suggestions made by others for the good of the charity. This last feature of his character is noteworthy; for the public official rarely accepts suggestions gracefully or gratefully.

The community has lost in him a great worker and clever administrator, and the Committee of the Jews' Hospital and Orphan Asylum has lost a wise counsellor, colleague, and friend, whose memory will long survive.

N. S. J.

Kippur.

All Israel's children pray and fast,
And in each reverent ear
The echo of the cornet blast
That told the change of year
Still weirdly rings. The sinful past
On memory's wings is called to mind.
Arrayed before the mercy seat
The faults and foibles of mankind;
And humbly at their Maker's feet,
Downcast, dejected, and depressed,
The race of priests appear
In *talith* and in burial-shroud.
With bitter beatings of the breast
They sway and sob, and sigh aloud.
In spite of all they stand confessed
Of no such cruel and callous crime
As racks and rends the soul of time;
The trespasses of the oppressed
Stand out as white as driven snows
Against the bright and blood-red stain
Of their own brethren foully slain
By fiendish and ferocious foes,
Who revel in bloodthirsty scenes
And know not what Atonement means.
Oh God, let Israel thrive and live
A people happy, brave and free;
El molé rachamim, forgive
Their foes and turn them unto Thee!

M. M.

SIR FRANCIS MONTEFIORE has given £105 to the National Tribute for Dr Herzl's children.

A CINDERELLA dance in aid of the funds of the Jewish Life-boat League is announced for October 8th, at the Caxton Hall, Westminster.

The Tower Hamlets Revision Court.—Mr. William Frederick Webster has been revising the Parliamentary Lists for the Tower Hamlets during the past week. In St. George's and Wapping, where the Conservatives were represented by Councillor Louis Davis, the revision will show an increase of about 50 electors on the new register. This is a significant fact, as during the past five years the electorate has been decreasing.

THOS. WALLIS & CO.'S
. . GREAT . .
Autumn Sale
OF
BERLIN JACKETS,
Mantles, Coats,
&c.
Begins on TUESDAY NEXT.
There will also be a display of New
AUTUMN GOODS
IN ALL DEPARTMENTS.
THOS. WALLIS & Co LTD
HOLBORN CIRCUS. E.C.

Mr. Zangwill on the Position of Zionism.

A largely attended and enthusiastic Zionist meeting was held last Sunday evening, at St. Andrew's Hall, Newman Street, Oxford Street. In the absence, through illness, of the Chairman, Mr. B. A. Fersht, Mr. A. Val. Finkenstein, Secretary of the English Zionist Federation, presided. Mr. M. Shire, in appealing for continued support of the Zionist movement, reviewed the precarious position of the Jewish nation in the several countries of Europe. Other speakers were Mr. H. Lozinsky and the Rev. I. Goldbloom. The Chairman made an eloquent appeal on behalf of the National Tribute for the late Dr. Herzl's children. On the motion of Mr. J. Victor, seconded by Mr. V. Shapiro, thanks were accorded to the speakers. A considerable number of National Fund stamps was sold, and many new members were enrolled.

The following letter was sent by Mr. I. Zangwill to Mr. Fersht, with the view to its being read at the meeting, but owing to Mr. Fersht's illness it did not reach its destination:—

3 Hare Court, Temple.
9th September, 1904.

Dear Sir,—I regret that recent exhausting work renders it impossible for me to accept your kind invitation to make an appearance upon your platform. But perhaps *gam zu letovah*. This is a very critical moment for our movement, and the least said the soonest mended. The air is full of unwise speeches. *Our greatest need* is Unity, but Unity cannot be promoted if each man sets forth his conception as the only Zionism. Zionism will probably be found large enough to include all conceptions, and, indeed, unless it does, it will lack the physical and material strength to achieve any conception. The total force of Jewry is scarcely adequate to solve the tough problem that Zionism sets it, how much less then can some few atoms effect it? It is time the tail ceased to talk of wagging the dog.

At this juncture it is most necessary to bear in mind what our movement really is. The sagacious definition of the Mizrachi that theirs is Zionism plus something else, viz., the religious element, brings out clearly that Zionism is not essentially concerned with the religious aspect. It is and always was, a political movement. Indirectly of course, it serves the cause of Judaism far more than most synagogues, but in its outward aspect it must be kept purely political. Any other treatment of it would be its ruin.

If Zionism is not a religious movement, neither is it an East African movement. It is bound to no place except Palestine. But neither is it debarred from any place, if such places can be shown to serve the great purpose of reorganising ourselves politically, accustoming ourselves again to living our own life, regathering our forces for our ultimate migration, and accumulating political capital to pave our way to our final resting place. If nineteen centuries of muddling and inaction cannot be undone in one generation, we should be happy if our generation has the privilege of witnessing the beginning of the end, and if we are permitted to serve the future. It is said that Russia has for centuries worked steadily with her eye on Constantinople. If we are to become political, we must recognise the element of slowness that politics involves, the need of the linked labour of generations.

And if Zionism is not an East African movement, still less is it a movement for colonies in Palestine. Chovevi Zionism has been tried and found wanting. Between colonies under the arbitrary Turk and a measure of Home-Rule in East Africa under the British flag no sane man could hesitate. Peddling work in Palestine is not politics, and it cannot be too strongly emphasised that politics is the breath of our being. "A publicly, legally-recognised, home" are the words of the Basle programme, to which such fervent adherence is declared by those who are ready to work for a private, illegal, unrecognised lodging (from which they can be turned at a week's notice) so long as it is only in Palestine. I earnestly hope that the next Congress will be in a position to consider from the data brought by the East African Commission whether the territory offered us is suitable for us, and whether we possess the labour force to develop it. Till we have such data before us it is impossible for any of us to make up his mind on this subject: many, nevertheless, seem to have achieved this impossibility at a bound. I gravely fear, however, that our own dilatoriness, partly occasioned by the illness and death of our great leader, has let a possibly golden opportunity slip through our hands, and that we may thus find ourselves as before face to face with the closed door of Palestine. I do not know what particular fascination there is in contemplating a closed door.

We can all only hope that the New Year will bring more light on our path and blessing on our work, and that the Day of Atonement, by reminding some of us that the slander of opponents is a sin, may conduce to our At-one-ment. Although Zionism is only a political movement, Zionists themselves are not excluded from elementary moral and religious considerations.

Believe me, with New Year greetings to all who have the movement truly at heart,

Yours sincerely,

B. A. Fersht, Esq. Israel Zangwill.

The Alien Question. The *Eastern Daily Press* of the 9th dealt with some strictures by Mr. R. J. Price, M.P., (for East Norfolk), on the agitation for the exclusion of aliens from this country. Endorsing some of Mr. Price's statements, our contemporary says:—

Many of the poorer aliens who come to England are driven out of their own countries by the racial persecutions and the political despotisms that prevail in some other countries—the Jews from Russia, for example. It has been the glory of England to keep an open door of refuge for the persecuted victims of Continental tyrannies. The anti-alien movement, the proposal to shut the door in the face of these people, is a violation of the noblest and best traditions of English administration. It is practically a proposal that England should play the jackal to the Russian persecution of the Jews and to every other arbitrary tyranny of foreign despotic Governments. We are to help to keep these persecuted people in their trap. There is too much good English freedom-loving blood in East Norfolk for any such proposals to be palatable. East Norfolk men will vote for such proposals only when they forget that they are Englishmen, men of a race that has fought for its own freedom, and is not going at this time of day to help to tie the hands of other poor men suffering from persecutions such as we have overthrown. The persons most anxious for the success of the anti-alien movement in England would, we should say, be the Ministers of the Czar of Russia.

Voting Rights of Sons of Aliens.—M. T. O'Brien O'Feeley, Revising Barrister for Salford, has reversed a decision he gave last year that a person, though born in England, was not entitled to vote if his parents were not naturalised. He announced, last week, that after an exhaustive study of the question he had come to a different conclusion from that which prompted him to make his observations on the matter last year. The law was in a very uncertain state on the matter, but he had made up his mind. The conclusion at which he had arrived was that a man born within His Majesty's dominions was entitled to his vote providing nothing else occurred to disqualify him. He also expressed the opinion that it was the duty of the Overseers to put all British-born subjects upon the voters' list.

THE SITUATION IN RUSSIA.

The New Imperial Ukase.

FULL TRANSLATION.

The following is a full and exact translation of the Russian Imperial Ukase, signed on the 24th (11th) of August, and issued on the 4th of September (N.S.):

Deeming it just to introduce some changes into the actual legislation concerning the rights of residence of Jews in various localities of the Empire, we have ordered, pending the general reconsideration of legislation affecting the Jews, the following regulations:—

1. The operation of Note I to Article 779 of the Laws of Classes (Codex, v., ix., ed. 1899) concerning the prohibition for Jews in the Pale of Settlement to settle outside towns and boroughs is not to extend to the following: (a) Jews who have finished their studies in the higher grade educational establishments, their wives and children; sons, up till full age or till they have finished their course at higher grade educational establishments (but not beyond the age of 25), and daughters, till their marriage; (b) Jews, merchants of the First Guild, and such members of their families as are mentioned in the certificates of their Guild; also Jews who have been merchants of the First Guild for 15 years whether within the Pale or outside of it, and members of their families; (c) Jews mentioned in Article 17, added to Clause 68, of the Law of Passports, ed. 1903, so long as they occupy themselves with their handicrafts and professions subject to the respective rules of that article; and (d) Jewish retired soldiers, who entered the forces in accordance with the Law of Recruits.*

Note.—The Jews mentioned in points (a) and (b) of this article, i.e., 1, who have passed through the higher grade schools, and, 2, merchants of the first guild, are entitled during their stay in villages within the Pale to keep domestic servants and assistants (or clerks) from among their coreligionists, although the latter have no independent right to reside in such places.

2. Jews mentioned in Article 1 of these regulations are entitled, during their stay outside towns and boroughs within the Pale, to rent property for the purposes of residence and for carrying on their trade and industries.

3. Jews who have passed through the higher grade educational establishments of the Empire, and who are not on bail, or under supervision of the police, and have not been convicted by a court of law, have everywhere the right to engage in commerce and industries according to the general law, and can be registered as merchants outside the Pale without having previously been for five years First Guild merchants within the Pale.

4. Jews who have become First Guild merchants outside the Pale, and who, after ten years, have ceased to take out the necessary documents, have the right to rejoin the First Guild of merchants in provinces of the Interior, and are not again required to belong for five years to the First Guild of merchants within the Pale

Note.—The rights accorded to Jewish merchants of the First Guild in this Article 4, as well as in point b of Article 1 of these regulations are valid only in the case of persons not on bail, under police supervision, or convicted by a court of law.

5. Jews, who, although not uninterruptedly, have, during ten years, been merchants of the First Guild outside the Pale, receive the right: (a) to enter into membership of town communities of the internal provinces, and (b) to live everywhere in the Empire with those members of their families who have been entered in their Guild certificates during the said ten years, as well as with their wives and children, even if the latter have, for whatever reason, been omitted from the said certificate.

6. Jews, who have been honoured by the title of commercial or manufacturing counsellor, are entitled, with members of their families, to live everywhere in the Empire, not even excepting the villages within the Pale.

7. Residence everywhere in the Empire, similar to that granted to retired Jewish soldiers who have entered service according to the Law of Recruits†, is granted to Jewish soldiers who, having taken part in the military operations in the Far East, have been decorated or generally have served in the active forces without stigma.

8. Jewish merchants of the First and Second Guild have the right to visit all towns of the internal provinces for the purpose of carrying on commerce and industries, without limitation of the number of visits, but in the aggregate their temporary stay must not exceed, as regards First Guild, six, and as regards the Second Guild, three months in each year. In cases where the said merchants, on account of illness or other causes, are unable to go into the interior of the Empire personally, they are allowed to send assistants with due powers for the term defined in this article.

9. Wives of such Jews as shall have completed their course at higher grade educational establishments, or who have the title of commercial or manufacturing councillor, have the right to reside everywhere in the Empire, whether during the husband's life or after his death, except when they shall have married again. The children of such Jews—sons, till the attainment of their majority, or till the completion of their studies in higher schools (but not beyond the age of 25), and daughters, till marriage—can live everywhere, whether during their father's life (and, if separately, with his permission, for minors), or after their father's death.

10. All the rulings of the *kazennya palaty* (governmental boards), for the entrance of Jews into mercantile and township communities in the provinces of the Interior, made previously to this law, although illegally, remain in force, and are not subject to repeal, and

11. The operation of these regulations does not extend over those localities of the Empire in which special restrictive rights concerning the Jews are in force.

* The old law which existed before the law of general conscription.
† The old law.

The original Russian version of the recent Ukase concerning the rights of Jewish residence is now at hand. I am, therefore, able to correct some statements made under the first impression of the very inadequate and confused message of Reuter's agency.

First of all, there is no foundation for the anger, of the "member of the Russo-Jewish Committee," expressed in the pages of the *Jewish Chronicle* of last Friday, on account of the maintaining in force of all orders previously made by the courts concerning residence of Jews. On the contrary, this is a point on which the Ukase is very satisfactory, as it maintains only those orders in force, which, although illegally, have admitted the Jews to reside outside the pale, and does not include illegal decisions in cases of restriction of residence. As a matter of fact, the Ukase deals here, not with any judicial tribunal at all, and the translation of the respective Russian words into English "central courts," as given in Reuter's telegram, is quite misleading and erroneous. The Russian words are *kazennaya palaty* (government boards), which are not courts of law, but administrative provincial boards, whose duties are very multifarious, and which also deal with the differentiation of the population according to classes and communities. It is these boards which have to register the entry of any Russian, whether Jew or not, in a community as member of it. And, according to the new Ukase, if the *kazennaya palata* has, although illegally,

issued an order for a Jew to be registered as member of a community outside the pale, the order remains in force, and the respective Jew is henceforth entitled to reside outside the pale.

Another error, which I think it right to correct, concerns the right of first guild merchants of the pale to stay outside of it. Relying on Reuter's telegram, it was, no doubt, thought that the Ukase limits this right to three months, instead of six months granted by the old law. But now it appears that Reuter's agency did not give the full text, and the Ukase expressly allows six months as heretofore for the first guild, and three months for the second guild, which, in the latter case, means an extension of one month in comparison with the term allowed by the old law.

Concerning Jews who have served in the Russian army, it is quite clear from the text of the Ukase that no privilege of residence is accorded to them unless they have served in the Far East, and even then only to those who have distinguished themselves on the field of battle, or "have generally served irreproachably in the active forces." It is evident that this rather loosely defined right may become a source of conflicting interpretations and of infinite bribes and extortions. S. I. R.

The Berlin correspondent of the *Times* telegraphed on Friday:—

There is a good deal of criticism of the Imperial edict just issued in Russia with the professed object of modifying the harsh treatment to which Russian Jews have been subjected in accordance with the existing law. The Jews to the number of about 5,500,000, as is well known, are only allowed to live within the so-called Jewish *rayon* in the western provinces. But a still greater hardship was inflicted by the so-called "provisional law," which confined them to the cities and small towns of these regions and prohibited them from living in the country districts. Only in special cases and in accordance with no fixed principle were they allowed to move into rural summer quarters. The new edict allows Jewish artisans to live in the villages within the *rayon*, but only so long as they pursue their calling. Past experience has shown that in other connexions the local authorities have interpreted a similar permit in a very arbitrary fashion, and that Jewish workmen have been reported to be unemployed when they merely happened to be out of doors in the pursuit of their occupations. Permission to reside in rural districts is further granted by the new edict to all Jews who have enjoyed an academic education, as well as to their families, including their sons up to the age of 25 and their daughters till they are married. On the death of the head of a family the same privilege will continue to be accorded to his widow and children. This enactment remedies a serious grievance, since it often happened that when the father of a family died his wife and children were at once expelled from the district where they had settled. Merchants of the first and second guilds will be allowed to reside in the country, and those who attain a rank corresponding to that of the German Commerzienrath, or who have belonged for 15 years to the first guild, will retain this right after they have retired from business. For large classes of successful Jewish merchants and industrialists this ostensible relief must prove illusory, because there are many towns in which the guilds admit no Jews. The same drawback affects various other privileges which are granted by the Imperial edict. Merchants, who have belonged to the first guild for ten years may, with their families, acquire the right to live altogether outside the Jewish *rayon*, and may continue to enjoy this right after they have retired from business. Merchants of the first guild who have not yet acquired the right to live outside the Jewish *rayon* will be allowed to do so for six months of the year, and merchants of the second guild to do so for three months in the prosecution of their business. They may also in future send their representatives to places outside the *rayon*. Jewish soldiers who win a good record in the present campaign will thenceforth enjoy the privileges of "veterans," and may live where they please, even in Moscow. All the other classes who obtain relief by the terms of the edict still remain excluded from Moscow and from the Cossack territory. From the new privileges are excluded all those who have been involved in a "judicial investigation." This evidently means that the mere suspicion of political disaffection will exclude Jews from the benefits of the edict. The undoubted object of this restriction is to prevent the more intelligent Jews from taking any part in political movements. The privileges extended to educated Jews are also to some extent nullified by the fact that gymnasia and other academic institutions, even within the *rayon* are not allowed to have more than 10 per cent. of Jews among their pupils. The German Social Democratic critics of the edict suspect that the concessions made by the Tsar are merely intended to evoke a practical demonstration of Jewish gratitude in the shape of large contributions from the wealthier Jews for the purposes of the war.

The *Westminster Gazette* of last Friday printed the following communication from a correspondent describing an interview with M. Narcisse Leven, President of the Alliance Israélite Universelle, who is also President of the Jewish Colonisation Association:—

Apart from the war, the two great problems in the national life of Russia to-day are Nihilism and the Jews. They have a tendency to become mixed up, because the special treatment meted out to the Jews drives them to become Nihilists. The anti-Semites of Russia take advantage of this fact to represent the Jews to the Czar as the secret and chief cause of the revolutionary dangers to which his rule is exposed; so that of recent years their situation has been rendered even more intolerable than before. The war, however, and the strong international pressure which the Jews have brought to bear on the Russian Government to secure better treatment for their coreligionists have to some extent opened the Czar's eyes. He has been made to understand that the war might have been averted, if the Press of the world had been less favourable to the Jews and more sympathetic to Russia; that Japan would have found less money for her military operations if the Jews had not felt so revengeful; moreover, that the Jew soldiers engaged in vast numbers in the present war have done their duty manfully (according to Jewish statistics, which, however, seem almost incredible, they are in a proportion of seventeen to fourteen non-Jewish Russians). Accordingly, the Czar has decided to do something for the Jews in honour of the birth of the Czarevitch. He has promulgated a list of reforms. What value have they in the eyes of the Jews? This is the question which I put to-day to Monsieur N. Leven, the venerable President of the Alliance Israelite, which is the most important organisation in Europe for protecting and promoting the interests of Jews all the world over.

"They are the indication of a better disposition," said M. Leven; "and that is about all. They only touch the hem, as it were, of the awful garment of misery with which the Russian Jews have been invested since the abominable laws of May, 1882, were promulgated, and which General Ignatieff's system has since intensified. Those laws restricted the habitation of Jews even in the sixteen Governments where previously they had been suffered to live freely. And General Ignatieff added an additional regulation, forcing all such Jews to reside exclusively in towns, including even those who, owing to their University diplomas, or to their paying an annual tax of 2,000 roubles as members of the First Guild of Merchants, had acquired the right to live in other parts of Russia. The result of this was, of course, an appalling state of pauperism—inevitable with a constantly increasing population in a constantly decreasing territory. The Jews, in order to live, were forced into a terrible competition among themselves. I remember asking a Jew who was living, under these conditions, in Russian Poland what his trade was. "A bookbinder," he replied. "Why is it you are so poor?" I asked. "Don't you work?" "With nine-tenths of the population of my town dying of starvation," he answered, "you can't expect them to spend much in having books bound. I earn two shillings a week." Wholesale emigration was the outcome of such conditions as these, which was still further promoted by the tyrannical and corrupt way in which the Russian police enforced the law, harsh as it already was. The Czar's present reforms are a corrective of the past situation in two particulars which have a certain importance. In future the Jewish artisan who had no right to live outside of a town may reside in the country. The merchants belonging to the first guild were formerly not allowed to absent themselves from the towns to which they belonged for more than one month at a time. Now they can divide up the total length of their leave of absence in any periods they please, and may consequently be away for longer than a month. And their wives may stop at home, even if the husbands are away. Formerly, if the wife did not accompany her husband during his absence she was turned out of the town. The other apparent advantage is in the new regulation concerning Jews who have served in the Army. I say "apparent," because the phrasing of the regulation is not very clear. It says that "Jews who have taken part in the war in the Far East, and who have received distinctions, or have simply served in the active list of the Army, receive the right to settle in any part of the Empire." If this applies to all Jews serving at any time with distinction in the Russian Army both before and during the war, and henceforward, or to all who have completed their military service honourably, it is, of course, a very welcome and important reform; but there is little chance that it will receive so liberal an interpretation. Moreover, it does not apply to the children of such Jews, so that it must ultimately tend to dislocate the family. But if the Jews have to fight like the other subjects of the Czar, why should they be refused cor[illegible] law rights? They are still unable to possess any real estate. They still have to pay special taxes. Their right of residence is still restrained by all kinds of vexatory rules. I fear that the Czar's reforms will not suffice to stop emigration to any extent. However, these corrective measures, for which we must be grateful, are said to be the forerunners of more important reforms still, so let us hope that brighter days will yet dawn for the Russian Jews.

The New Minister of the Interior.

Prince Sviatopolk-Mirski, the new Minister of the Interior, has been interviewed by the St. Petersburg correspondent of the *Echo de Paris*. The *Times* Paris correspondent gives the following extract:—

"I am opposed to religious persecution and in favour of the greatest possible liberty of conscience, but with certain restrictions. Besides, there has been much progress in Russia of late years. I will continue the task, which consists in leaving the different creeds to live peacefully together in this vast empire. I am not hostile to the Jews, but if we were to give them absolutely the same liberty as that enjoyed by the orthodox they would rapidly acquire too much importance. All the same, I am resolved to treat them with great benevolence, and to improve the condition of the lower-class Jews. Satisfactory results are achieved by kindness."

Anti-Jewish Outrages in Russia.

The Chief Rabbi has received a telegram from Smela, of which the following is a translation:—Rabbi Adler.—On the 22nd and 23rd August [o.s. corresponding to September 4th and 5th] great savage masses of the Russian population of the town of Smela, in the government of Kiev, shattered and destroyed almost all buildings and shops of the Hebrews. The major portion of the Jewish inhabitants remain without shelter and food. Immediate help required.

We have reason to believe that a donation has already been sent from a private source in London for the relief of the victims.

The Vienna correspondent of the *Morning Leader* telegraphed last Friday:—

It is reported from Kieff that anti-Semitic excesses occurred on Monday in the town of Smilo, in the Government of Kieff. A quarrel arose between a Jewish shopkeeper and a peasant woman, whereupon 40 to 50 peasants banded together, attacked and plundered the shops in the Jewish quarter of the town, and within a few hours a hundred families were homeless and destitute. The police, as usual, were powerless, and a request for military assistance from the neighbouring town of Tcherkasy met with a refusal. On the news spreading, the peasants of the outlying villages and workmen employed on Count Bobrinsky's sugar refinery hastened to join in the plunder. Thirty Jews from Tcherkasy went to the assistance of their coreligionists and began to organise armed resistance. The traveller of an Odessa firm states that about a hundred fugitives boarded the tram at Bobrinskaja, among them being women who a few hours before had been well off, and now were beggars, the wives of two manufacturers named Muskat and Makarowski being mentioned by name. It is affirmed that the Metropolitan, who was being escorted to Smilo Monastery by soldiers, was appealed to by the unhappy Jews. He replied that he regretted that he could do nothing for them, but commended them to the protection of God. Precise details not yet arrived.

The following semi-official account, says a Reuter telegram despatched from St. Petersburg on Monday, is published here of the anti-Semitic riots at Smela, in the province of Kieff, on the 4th and 5th inst.:

A Jewish shopkeeper struck a peasant woman whom he suspected of having stolen some cloth. Immediately a crowd collected, and plundered and sacked 100 houses and 150 shops belonging to Jews. That evening a party of sixty Jews attacked and beat the Christian inhabitants. When the Jews began to fire on the latter the police were summoned, who made use of their revolvers, wounding two persons. The next evening several hundred railway employés, in spite of the prohibition of the officials, went by train to Smela from the adjacent station of Bobrinskaia. The rioting was renewed, and the troops were summoned. The soldiers made use of their weapons, and five persons were seriously wounded, while a large number were slightly injured. Many arrests were made.

A Reuter telegram from St. Petersburg, dated September 11th, states:—

The town of Rovno, in the government of Volhynia, was on September 4th the scene of serious anti-Semitic disturbances. The outbreak was provoked by two drunken soldiers who quarrelled with a Jewish woman, a fruit-seller, from whose shop they had taken a pear without paying for it. Other Jews who saw the affair came to the assistance of the fruit-seller and, some peasants coming up to support the soldiers, a general affray ensued, in which about 20 persons received injuries and numerous shops were pillaged. The intervention of the Police Commissary, with a force of police and a detachment of the fire brigade, was necessary before order could be restored.

A Reuter telegram from Kattowitz (Silesia), dated Sunday, says:

On the occasion of the Jewish New Year yesterday an anti-Jewish disturbance occurred at the neighbouring frontier town of Sosnowice. A number of boys threw stones at some Jews who were engaged in the annual ceremony, slightly injuring a child. This gave rise to a rumour that the Jews had killed a child. Numbers of workmen marched through the streets in the evening, smashing the window panes of Jewish dwelling houses and of the synagogue. Several Jews were injured by stones or knives. Doctors were afraid to render assistance to the injured, owing to the attitude of the mob. Ten of the rioters were arrested.

The Jewish Agricultural Colonies in Russia.

The Jewish Agricultural Colonies in the Governments of Cherson and Ekaterinoslav are shortly to be placed under the jurisdiction of the Ministry of the Interior. It is exactly one hundred years since these colonies were established. There are at present 9,470 agriculturalists in the Government of Ekaterinoslav, and 25,532 in that of Cherson.

Mr. Begbie and the Jews.—In a letter to the *Daily News* of Wednesday last Mr. Harold Begbie returns to the controversy concerning the East End Jews, which was summarised in our last issue. Mr. Begbie states that he offered to conduct Mr. Burns to the street where he noticed the immorality of which he complained, but that Mr. Burns "refused to go in quest of what he did not believe could be seen." Mr. Begbie quotes the evidence before the Alien Commission of Mr. Dickinson (magistrate at the Thames Police Court), and Inspector Hyder, of the H. Division, and Mr. J. O. Bairstow (Agent of the Central London Free Church Council), to prove that immorality is increasing among the aliens. "To anyone really familiar with London," he concludes, "the theory that the wage-cutting and immoral alien makes for sweetness and light, for morality and decency is one of the absurdest legends ever offered to the comfortable, idle, and indifferent religious public in an age of cheap optimism and shallow complacency."

Religious Union Addresses.

Jewish addresses delivered at the services of the Jewish Religious Union during the First Session, 1902-3. Brimley Johnson, 1904. Price 3s. 6d. net.

The Jewish Religious Union has issued a volume of sermons as to the character of which there can be but one opinion, alike among friends and opponents of the movement. They are intensely Jewish, and one and all have attained the high-water mark of pulpit eloquence and ability. There is not a poor sermon in the entire collection, and such is their general level of excellence that these addresses would have done honour to any Jewish pulpit. Except in the introductory address, where it could not be avoided, and in the closing one, which passes in review the work of the first year, polemical discussion is for the most part eschewed. The standpoint of the majority of the discourses is frankly that of the Jewish Religious Union, and there are occasional allusions to passing events in the history of that body. But while this volume is primarily addressed to a particular congregation it succeeds in a manner which is nothing less than remarkable in voicing the religious needs and hopes and aspirations of Jewry at large. It is thoroughly representative of what some of the best Jewish minds feel to-day on questions of faith and practice. This latest addition to our homiletical literature must not be regarded as the exclusive property of the Jewish Religious Union; it belongs to the community, and the community may be proud to claim it as a fine product of the modern Jewish spirit. Young preachers, to whatever school of thought they may belong, may be recommended to make a careful study of these addresses. They could not model their style on anything better. While striving to imitate their literary form and material content, they will do well to lay fast hold on the spirit of sincerity which inspires these noble utterances.

The volume comprises twenty sermons, written by eleven different preachers. Each of the first year's preachers is represented by at least one sermon, and some by more than one. Mr. Claude G. Montefiore, the President of the Union, and the soul and genius of the movement, is responsible for seven of the twenty addresses. What he has to say is, therefore, of special importance, and gives to the book its chief distinction and authority. These addresses are characterised by an exquisite simplicity, a complete absence of artificiality and pedantry. There is a rabbinical adage to the effect that words that come from the heart go to the heart. These seven sermons, glowing in every line with religious fervour, must have gone home to those who listened to their delivery. If there is one feature in Mr. Montefiore's utterances which stands out with particular prominence it is his emphatic vindication of the need of ceremonial religion. Those who consult them with the idea that the preacher will present a mere vague Theism labelled as Judaism are doomed to disappointment. There is no spurious attempt to divorce morality from the historic rites and forms in which it has been clothed by the Jewish consciousness. The indispensableness of such a vesture is iterated and reiterated. We shall not, it is to be hoped, be charged with wrenching words from their context if we adduce the following passages in the sermon on "Old and New" as explaining Mr. Montefiore's standpoint:—

It does not require much depth or length of reflection to see that any given religion must maintain close relations with its past. It was finely pointed out from this very place a week ago that to possess hopes one must usually possess memories as well. The men of the present generation are links in a chain, and if many and better links are to come, there are also many links behind us. Unless we desire to found a new creed, and wholly to break with the past, we must maintain our relations with that past both in word and deed. We bear the old name; our religion must also partly be filled with the old content. There must be enough of the past in the present to maintain connection with the past, there must be enough of the present *in* that present to guarantee its existence in the future. But we know that in an historical religion like Judaism there are especial reasons for a close connection with the past, and sometimes even especial difficulties for the adequate representation of the present. Judaism is, first of all, closely related to the Hebrew Bible. Secondly, there is the claim of tradition. Thirdly, there is the great mass of Jews with whom we desire to keep in touch.

First, then, I would say, we must not object to keeping up a ceremony or observing a rite because we put into it a new or modified interpretation. We must use the ceremony as a symbol; we must use it as a vehicle. If the Passover means something different to me from what it meant to my great-grandfather, I am not, therefore, insincere because I celebrate it in the same way that he did. Nor because I, for example, find the sanction of the Sabbath elsewhere than it is found by the orthodox Russian Jew, does it follow that it is not to my religious advantage to celebrate and observe the Sabbath. . . . One of the objects of ceremonial is to afford the means of religious combination and fellowship. This is only possible if, within certain wide limits, the same rites are capable of many interpretations. Prayer, for instance, means different things to different people; public worship is used differently by different temperaments. Yet this is no effective argument against our meeting together, and using the one means in different ways, but to a single end. No-one need hesitate to observe the Passover, because he does not happen to believe in the miraculous incidents recorded in the Book of Exodus. The same rite can be observed from more than one point of view, and charged with more than one interpretation. Secondly, I think we do well to recall to mind the ordinary arguments for the need of ceremonial observance in our individual lives. The arguments are familiar, but necessarily invalid because familiar. The metaphor of soul and body is a good metaphor; the advantage of visible reminders, of concrete restraints and self-denials is a real advantage. No-one should fail to weigh such arguments carefully who has to do with the upbringing of children. Few can even afford to neglect them in their own religious life. We have also to remember that we cannot easily create ceremonial: rites are not easily made to order. And even if we could or can create them, the advantage of the old as forming a link or sign of union between ourselves and other Jews in other lands is not lightly to be ignored. Therefore, we must not incautiously or readily give up any old custom or ceremonial unless it conflict with a new truth, or is wholly incapable of assuming a new meaning. We must only come out of the old path if it runs counter to that new song which is also and equally a necessity and a claim. It is easy to cut down a tree; it sometimes takes a long time before a new tree can be reared in the place of the old. It is, perhaps, better to maintain a rite a little too long than to abandon it a little too soon.

Again, in the sermon on "Religions and Religion," he observes:—

We have to bring into our own individual lives the force, the religious momentum, of an historical religion. I lay stress upon this. Religion by itself is, we have seen, too vast and general for us. We do not want it diluted; but we need it, in a sense, particularised; it must have a name, a label, a history, a mission, a brotherhood, a form. So only can we make it properly and fully our own. To be ardent in religion most of us must be ardent Jews. If the Judaism disappear, there is great likelihood that the religion will fade away likewise. We cannot wholly stand by ourselves; religious isolation means, to most persons, gradual religious impoverishment. The historic religion must become *our* religion, and we must help to carry that historic religion on, to maintain it and develop it. Past generations have helped to make Judaism; but Judaism is never made; if it is alive, it is perpetually growing, developing, expanding here, contracting there. This growth, this life which we are to make, is also to make us. We must take it into our own lives, and in that shape and guise religion will be to us a moving force and a vital reality. Judaism will supply us with the religion which few of us can wholly do without; it will quicken our religious life by the larger religious life of a community and a brotherhood. It will make us partners in a definite religious work, a religious goal, distant but not shadowy, to be prayed for, thought for, lived for.

Mr. Montefiore's position is even more closely defined in the following sermon on "Religious Education":—

If I was right in urging that the average man and woman needs a special religion in order that religion may come to its rights, that he needs a particular historic religion in order that religion may play as full and good a part as religion can play in his actions and character, surely this is all the more true of children. Mere generalities will not suffice for them, they need the warmth and colour of an historic faith. They must be brought up as members of a definite religious organisation. It will not do for them merely to feel that they are *not* members of the religion of the majority. They must feel that they *are* members of their own religion far more acutely than that they are *not* members of another. The consciousness that they are not Christians will never impel them to lives of honour and continence and charity; it will not help them in their spiritual life; it will not make their prayers more regular, more real, more vivid.

This sermon should be read and pondered by every Jewish parent. Its treatment of the responsibility that devolves upon fathers and mothers to give their children a specific *Jewish* training, and to bring them up in the environment of a *Jewish* home, goes to the very heart of the matter. "*Judaism must be preserved in the home.* School and synagogue no longer suffice." It is in this discourse that he pleads for a better observance of the Friday night:—

The Sabbath Eve—that admirable and beautiful feature of the Jewish Sabbath—need scarcely be desecrated on the plea of necessity. There is no necessity to go to the theatre or to a dinner-party on Friday evening; there is no necessity to play cards on Friday evening; there is no necessity to leave the house, or to have outsiders within it on Friday evening. If children are to infer that a dinner-party is more important than religion and Judaism, how can you expect them to grow up with any devotion to either? For those households, the members of which necessity separates upon Saturday mornings, Friday evening is an appropriate and convenient occasion for domestic prayers and family worship. Upon these domestic services I would lay the greatest stress. It is our fault if they do not help or satisfy our children or ourselves, for we can arrange them as we will. By them we can maintain the Jewish consciousness, and the Jewish and historic continuity.

Mr. Harry S. Lewis, in the two sermons he contributes to this series, dwells with similar insistency upon the desirability of maintaining traditional forms:—

I plead for Jewish ceremonial as a means by which the racial tie is maintained. If the different sections of Jewry are to influence each other for good, they must not be allowed to drift apart. Many of our observances are valuable, because they strengthen the bond of brotherhood between Jew and Jew, keeping us distinct from other races, whilst not checking the most perfect sympathy with them. It is for this reason that the growing profanation of the Sabbath is so deplorable, particularly in cases where the culprits strain the consciences of others. It is very sad to see Jewish lads who are forced either to become Sabbath-breakers or to ruin their career from the outset. If the Jewish Religious Union can succeed in lessening this great evil, it will have amply justified its existence. I would appeal also for an increased zeal in studying our national language. The founders of this movement have acted rightly, I think, in establishing a mainly English service. There can be no Judaism without prayer; and we have no right to shut out those who do not understand Hebrew from participating in public worship. Still it is not inconsistent to express a confident hope that the synagogue service of the future will be in Hebrew, and not in the vernacular. The Hebrew language is a bond that unites the Jewish race throughout the world. It has enabled the Jews, whatever the language of their daily life, to enjoy in common a literature of unexampled endurance. The Jewish language has done much to save the Jewish race from extinction. The rabbis tell us that one of the reasons why Israel deserved to be redeemed from Egypt was because they had not changed their language. They remained Israelites although in a foreign land. Without the Hebrew tongue, the consciousness of Hebrew nationality would disappear. Let us, therefore, strive to make the study of Hebrew as general as possible. In this matter, as in many others, true reform consists in revival and not in revolution.

An original preacher is Mr. Israel Abrahams, and one of his most original sermons is that on "Impatience in Prayer," with its many quaint quotations from Talmud and Midrash—those treasure-houses of suggestive illustration which modern preachers are too apt to neglect. Here is an instance of Mr. Abrahams's skilful use of these ancient sources:—

The Mechilta, another ancient Midrash, commenting on the musical accompaniments of the Song of Moses at the Red Sea, remarks: "Whence did they get musical instruments in the wilderness? Men of faith carried them from Egypt, feeling sure that God would give them occasion to use them." Our hearts are querulous, our faith out-worn, we have time for impatient lamentation; how patient we are in such impatience! There is no end to our complaints. But for gratitude and praise we have less heart. *We* do not carry our harps with us into the wilderness. Yet an ungrateful world is a doomed world. It is one of the leading ideas of Judaism that the world is saved by gratitude, by that conviction of our relation to God which is expressed by our praise of Him. Do you think it is a mere childish fancy which pictures heaven as peopled by celestial choirs, crowned with bright diadems, angels who touch their golden harps and, humming, praise God and His works? And God, too, is crowned, say the rabbis. The ministering angels take Israel's prayers, form them, and crown the Holy One with them. "All sacrifices will cease," says the Talmudist, "but never the Todah, the thank-offering; all prayers will cease, but never thanksgiving"; that is to say, in the Messianic Age, there will be no sin and no expiatory sin-offering; there will be no sorrow, and so supplicatory prayers. But the thank-offering will last on in eternity, thanksgiving will never become obsolete in the realms of spiritual bliss. The voice of praise will swell into fuller chorus.

One of the finest of these many fine sermons is that by Mr. Oswald John Simon on "Communion with God," from the text, "The secret of the Lord is with them that fear him," and the gist of it may be summed up in the following passage:—

The religious life itself—faith in God, the habitual consciousness of His presence, and the power of prayer or communion with Him, have a secret of their own. And it is a secret of a kind very hard indeed to reveal to anybody who seems to be without it. This natural reserve about religion also exists in relation to other things. All non-material pursuits have their secret, too. Persons who are not addicted to intellectual habits may not easily perceive the delight of any one of them. Art, too, has its secret. And although music in some way or other is understood and cared for by more people than any other single branch of art, or by a larger number of people perhaps than any one branch of intellectual activity; yet there are intricacies of harmony and of orchestration presenting an extraordinary charm to those who understand them, but having no meaning whatever to the uninitiated. You cannot explain the beauty and the interest of that wonderful five-figured chorus of Sebastian Bach to a person who cannot read music. It would be true, then, to say of it that its secret is with them who understand it, or who have been moved by it. The limitations of the individual understanding, or of the capacity for study, are somewhat sharply defined in several subjects. Even if we had the capacity, life would be too short to master everything about them which has an interest for us. Religion, however, unlike any branch of art or any single department of the intellectual life, does from its very nature concern every human being, and is capable, to use a rather hackneyed phrase, of appealing to anybody. And yet, with all its universal concern and its unlimited appeal, it nevertheless has its secret. It not merely has its secret, but it is strangely distinguished by that very feature.

We have only space to mention the titles of other addresses. The Rev. S. Singer discourses on "Personal Religion," the Rev. Morris Joseph on "Israel's One Need" Mr. Philip J. Hartog on "Science and Religion" the Rev. A. Wolf's sermon is entitled "The Older Path"; that of Mr. Lionel Jacob is on the subject of "Moses, the Leader of Israel" and Mr. Max Herz's address is on "The Call of the Prophet." Lastly, there is the address on "The Hospital Nurse," to which a most pathetic interest attaches, for it was delivered on Hospital Sabbath by the late Alfred L. Cohen, who literally rose to make this powerful appeal for our under-staffed hospitals from a sick-bed to which he knew he was doomed shortly to return, and which he never left again.

His Majesty the King, while at Marienbad, was pleased to accept a copy of Mrs. Kathleen Manning's "England, Arouse!" and to express appreciation of it.

The *Times* of Saturday printed a letter from Mr. Arthur Cohen, K.C., dealing mainly with the destruction of the "Knight Commander" by a Russian war vessel.

A. J. HENOCHSBERG & SONS announce that they are the Proprietors of

. . THE . .

Original Max Hallé Piano.

(REGISTERED),

and the Trade Mark for same is registered in Cape Colony, Natal, and the Transvaal.

A Really HIGH-CLASS PIANO

At an Exceptionally Low Price,

In WALNUT, with Marqueterie Panel, or BLACK and GOLD ENGRAVED.

(ABSOLUTELY THE BEST AND CHEAPEST PIANO IN THE MARKET).

SEVEN OCTAVES.

IVORY KEYS.

DOUBLE SCONCES.

HEIGHT 4ft. 1½in.

BRILLIANT TONE.

OVERSTRUNG.

FULL TRICHORD.

CHECK ACTION.

FULL IRON FRAME.

WILL STAND DAMP AND HEAT.

PRICE, Free on Board Hamburg, **£25.** (Subject to the usual Trade Discount.)

(Zinc Lined Case, 15/- Extra.)

Purchasers should see that the PIANOS bear the name "MAX HALLÉ."

Further Particulars on Application to the Proprietors—

A. J. HENOCHSBERG & SONS,

JOHANNESBURG – Von Brandis Street. (P.O. Box 481).

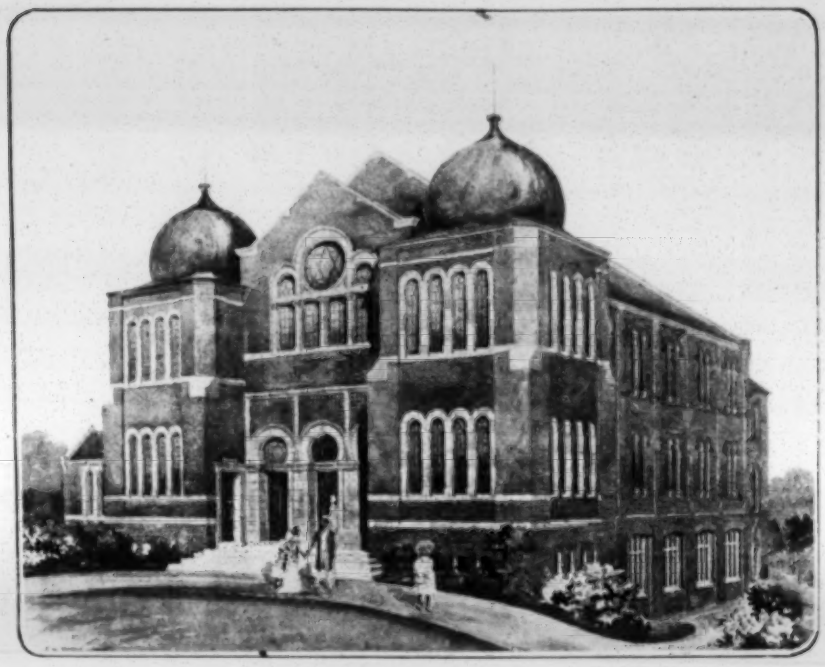
CAPE TOWN - - 39, Riebeek Street. (P.O. Box 733).

17-18, Basinghall St., LONDON, E.C.

General Indent and Commission Merchants.

CATALOGUES and **PRICE LISTS** for all classes of goods for the **SOUTH AFRICAN** and other **COLONIAL TRADES.**

CORRESPONDENCE INVITED.



EXTERIOR.

INTERIOR.

The Brondesbury Synagogue.

Worshippers at the services of the Brondesbury Synagogue, which are being held at the Kilburn Grammar School, Salusbury Road, during the present penitential season, cannot fail to notice the rapid progress that is being made with the erection of the permanent synagogue in Chevening Road, almost immediately opposite.

The new synagogue is situated at the corner of Chevening Road and Carlisle Road, to which it has frontage of 148 feet and 124 feet respectively. The building stands east and west, with the apse towards the east. The outside dimensions are: length 100 feet, width 72 feet. The formation of the soil has permitted the construction of a lower ground floor over the whole area of the building—entirely above ground—which will be devoted to the use of a school, cloak-rooms, lavatories, etc. Direct access to the schools will be obtained from Carlisle Road. The principal approach to the synagogue will be by a semi-circular carriage-drive from Chevening Road; and a broad flight of stone steps leads to the atrium, from which three wide arched doorways open into the main vestibule, which will be tiled. The flanking domed towers right and left of the atrium will contain the staircases to galleries, cloak-rooms, etc., with separate entrances for ladies on either hand. Access to the floor of synagogue will be obtained through arched entrances under landings of stairs and screened lobbies; extra-crush doors will open direct into the vestibule. The interior will be divided longitudinally by octagonal pillars with ornamental caps and brackets; these will carry the galleries and arches above, from which springs the curved panelled ceiling. The almemar and ark, which will be placed in the apse at the east end, will be approached by double flights of steps. The choir-gallery will be over the apse, and two emergency flights of stairs, etc., with exit to Carlisle Road, will form the eastern extremity of the building.

Accommodation will be provided for 398 gentlemen and 344 ladies, a total of 742.

The style of architecture adopted is Romanesque with a Moresque feeling introduced into the detail and decoration. The building is of red brick with stone dressings, and copper domes and finials will surmount the towers. The main roof will be slated. Efficient heating and electric lighting will be provided. The Architect is Mr. Fred. W. Marks, A.R.I.B.A., of 3, Staple Inn, and the building is being carried out under his direction by Messrs. F. Gough and Co., of Hendon.

The Physical Quality of the Jewish Child.

Under the heading "How the Slum Child Lives; the Secret of the Jew," the *Daily News* of last Wednesday published an interview with Dr. William Hall, the doctor who has been investigating the physical condition of the population of Leeds. Dr. Hall found that "one of the most striking marks of the degenerate child was the habit of mouth-breathing, due to a defective development of the bony framework of the upper part of the mouth." The Jewish child has a broad, flat palate, a firm, bony roof to his mouth, which guards the breathing-chambers above, and provides a roomy air-passage, which is still further protected by the prominent nasal bridge. "That nose was not given to the Jew for nothing" remarked Dr. Hall. The Gentile child, on the other hand, has often a high, vaulted palate, crumpled in from want of firm bone, so that the breathing is interfered with, the lower jaw droops, and the child becomes a mouth-breather. "All this is due to differences in the amount of bone-forming food," says Dr. Hall, and, says the *Daily News*, Dr. Hall set to work to discover why the Jewish child is so straight and firm and strong compared with his Gentile brother. The first great difference he found was that "the Jewish child, in its first year, gets the most perfect of all foods—its mother's milk." Again, while the Gentile child among the poorer classes is left to shift for himself in the matter of food (getting a penny for dinner from his parents, who have gone to work), the Jewish mother stays at home, so that her children are properly cared for. With the Jew "proper feeding is an essential part of his religion. The Mosaic ritual is full of it. The Jew keeps his wife at home, and the fatter she is the prouder is he. He decks her with golden trinkets, for that is the way he hoards his savings. And the children are always well-fed. The Jewish mothers even go to the school playgrounds at play-time, and pass some hot food through to their little ones in the middle of the morning."

"Afraid my schild get 'aemic," they will explain. "A great feature of the Jewish diet," says Dr. Hall, "is eggs. The Jew has a passion for eggs. He will go and buy cheap all the cracked ones in the market. He will even keep a hen under the stairs of his overcrowded tenement, if he can. No food is superior to the egg, with its lime and organic phosphate. Then the Jew is fond of poultry; goes last thing at night and buys up all he can get half-price. Poultry is a good, clean food, not like blood and liver and onions, which are no good to anybody. Then there is fish. The Jewish woman may be seen bargaining and chaffering and contending over the cheap fish in the market, and often four or five of them will join in buying a stone of scraps, which they will take home and carefully wash." Fish, eggs, oil, fruit, sugar, the Jew gives his children in abundance. Dr. Hall proceeds to mention another article of Jewish diet, which he calls "Manna cake." "This," he says, "is to remind the Jewish child of his forefathers in the wilderness. But, besides this charming and romantic purpose, it has the practical benefit of being excellent nourishment—with its apple, or other fruit, eggs, flour, and abundant sugar." What Dr. Hall exactly means by "Manna cake" is not clear. By continually feeding his children, continues Dr. Hall, the Jew gives them the bone food that makes them strong and firm. Dr. Hall adds that he has noticed that the Jew is not so liable to infectious diseases as the Gentile. "The Jews," he concludes, "have got the secret of true diet. Who taught them all this?"

The Jewish School at Alexandria.

[FROM A CORRESPONDENT.]

The annual examination at the Alliance School was held before the break-up for the annual holidays, and was well attended by the parents and others interested in the welfare of the school. Great interest was evinced in the teaching methods adopted, and the ready answers and intelligence of the scholars evoked general commendation for the headmaster and his staff.

The work of the schools may be practically divided into two divisions, French and English, as seeing the increasing demand for the latter the hours devoted to English have latterly been greatly increased.

In the French department the able staff under M. Daron has all but overcome the many difficulties which necessarily arise in a school of this kind; and already the instruction given generally partakes more of a secondary than of a primary character.

The English classes under Mr. Hobsbaum continue the steady progress which has marked the school since its foundation. The language is rapidly gaining ground, and already most of the scholars, girls and boys, are able to read, speak, and write it. In addition, the supplementary work instituted last year, English history and elementary science (in English), has proved of vast utility in giving conversational practice to the older students, and has met with the entire approval of all concerned. Altogether the school now numbers some three hundred pupils. This number will probably be increased next session.

With regard to the practical utility of the institution, former pupils have been enabled to find suitable and remunerative employment, in banking and commercial houses. Three pupils will this year continue their studies at the College of Agriculture, Gizeh, Cairo. As the syllabus at this institution is wholly English, and the English language is the only one employed, the admission of these youths speaks well for the good work of the Alliance School, especially as entrance to the college can only be effected by examination.

RECEIVED.

National Tribute for the Children of Dr. Herzl: Mr. J. Ford, per Rev. H. L. Price, £5.
For Poor Jews of Jerusalem: H. Wolfe, 10/6.
Penny Dinners: 125, Southwark, 10/-.
From S., 2/6 each for Sabbath Meals Society, Home for Incurables and Jews' Hospital.

Professor G. Sikorsky, of the University of Kieff, has completed a scientific work on the ritual murder charge, in which he shows the baselessness of this accusation against the Jews. At the time of the murder of a Christian boy at Dubossary, Professor Sikorsky declared that it was an ordinary crime, and altogether devoid of a religious character. The investigation confirmed this view.

Jottings from South Africa.

[FROM OUR CORRESPONDENTS.]

JOHANNESBURG.

The annual meetings of the Witwatersrand Jewish Helping Hand and Burial Society are always looked forward to with considerable interest by the Johannesburg Jewish community, and the last general meeting of this institution, held on the 7th of August, was no exception to this established rule. The hall of the Jewish School was crowded, all present being evidently desirous of bearing testimony to the valuable work of the Institution. While it is regrettable that, from time to time, mention has to be made of the differences which pervade the communal life of this city, it is all the more gratifying that, in their relationship to the Witwatersrand Jewish Helping Hand and Burial Society (the Chevra Kedisha), all inhabitants and all institutions are friendly, open and generous.

Mr. S. Shapiro, J.P., President, opened the proceedings formally, but before continuing with the ordinary business he made a touching reference to the late Dr. Theodor Herzl. He dwelt on the remarkable qualities of this remarkable man. He spoke of the irreparable loss sustained by the Jewish people, and in conclusion requested the assemblage to rise and pay a silent tribute of reverence to the great departed Jew. The report and balance-sheet, which the Chairman next submitted for adoption, offered interesting reading, and the former is the most comprehensive document ever prepared by the Society for the information of its members. In the introductory remarks occurs the following sentence:—

> The sobriquet, "Board of Guardians," has often been applied to the Witwatersrand Jewish Helping Hand and Burial Society, and the undersigned venture to think that this name is not altogether misapplied as true to its traditions, true to the laws and tenets of Judaism, the Chevra Kedisha has endeavoured to guard and further all interests connected with our faith and its adherents.

The report mentions that, owing to the prevailing great distress, the calls upon the Society's funds had exceeded those of any previous period, with the result that a sum of £2,068 had been expended on direct charity during the period under review as against £1,178 during the previous year. It is further stated that every case had been carefully investigated, and that, to the best of the Committee's knowledge, in no instance had the society been imposed upon. A special fund had been opened for the Passover holidays and a sum amounting to £765 had been collected for that purpose. In addition to the granting of relief to many Jewish applicants for this festival, kosher food was provided for Jewish prisoners, which entailed an expenditure of £154. Large sums have been disbursed on medical relief and for the purpose of sending home patients suffering from chronic diseases, which required more expert treatment, and under this heading grateful mention is made of the valuable and efficient services rendered by the Hon. Medical Officers, Drs. Liknaitzky and Horwich, J.P. The Johannesburg General Hospital always harbours large numbers of Jewish patients, and the courtesy and kindness shown by the authorities, the medical and nursing staff, is appreciatively referred to. On account of the difficulties presented through the absence of kosher prepared food, and the ignorance of Yiddish, the building of a Jewish wing with the necessary appendages is strongly advocated. The repairs on the cemeteries account for an expenditure of £126. The cemeteries are stated to be in an excellent state of repair. The Chairman, in referring to the number of funerals which had taken place during the previous year, expressed his regret at the high death-rate among children under one year, which had numbered 48 out of 131. On the whole, however, he continued, the state of health among the Jewish population had been remarkably satisfactory, and notwithstanding the increased population the number of funerals had fortunately been only slightly larger. The lady workers were referred to in grateful terms, and mention was made of all the local Jewish philanthropic and communal institutions, with which the Chevra Kedisha had worked in complete concord, and whose achievements were acknowledged. The Chairman dwelt upon the pressing necessity for increased support and stated *inter alia* that out of a membership-roll of 2,158, only 647 were entitled to vote. He finally moved the adoption of the report and balance-sheet.

Mr. B. Danziger, in seconding the motion, commented in high terms upon the work performed by the Society. Mr. Max Langermann complimented the Committee, but particularly the Chairman, on the result of the year's working. He stated that the Witwatersrand Old Hebrew Congregation had decided to present Mr. Shapiro with an address, which would embody the sentiments of the Jewish public towards the man who had sacrificed so much for the sake of his coreligionists. Mr. B. Danziger, President Johannesburg Hebrew Congregation, Mr. B. Alexander, J.P., President Jeppestown Congregation, and the heads of other Jewish institutions, readily concurred with the last speaker's views, and promised every support. The Rev. Dr. J. L. Landau recognised the need for a Jewish wing in connection with the Johannesburg General Hospital, but said that, as the necessary funds could not be raised at present, and as the matter was one of the utmost urgency, the hospital authorities had very liberally met his wishes, and had erected at their expense a well-built Kosher Kitchen. He had arranged with the Jewish Ladies' Society to control and manage this kitchen, and he now made a strong appeal to the meeting for monetary support in aid of this scheme. Mr. J. L. Guinsberg suggested that, in order to increase the funds of the Chevra Kedisha, a day should be set apart every year for collecting. The adoption of the report and balance-sheet was unanimously agreed to. The election of the Executive was then proceeded with, resulting as follows: Messrs. S. Shapiro, President; I. Kark and J. Freundlich, Vice-President; M. A. Lyons, Hon. Treasurer; S. B. Asher, Hon. Secretary. The ballot for the Committee, consisting of twelve members, will take place on the 21st of August. The Chairman, who had at first declined to be nominated, finally withdrew his objections, an announcement which was received with prolonged cheering. A proposal to grant £100 to the Talmud Torah School was agreed to. The magnitude of the Society's work is well illustrated by the following items culled from the balance-sheet. Under "Expenditure" is to be found: Charity, £2,068; medical relief, £106; Passover food for prisoners, £154; Passover relief, £292; Johannesburg Hospital contribution, £210; cemetery account, £126; Bloemfontein disaster, £35; funerals, £1,387. The total expenditure was £5,108. The total revenue, including the balance carried forward from last year as well as the sum of £1,140, which is placed on fixed deposit, amounted to £6,876. Though the expenditure has been largely increased during the year under report, there are, unfortunately, grave reasons to presume that the new financial year will witness greatly increased demands for charity on the Society's resources. It is interesting to note that the local Chevra Kedisha is the largest philanthropic institution in membership, revenue and expenditure of any denomination on this sub-continent.

The Rev. Dr. J. L. Landau has published an appeal in the local press for financial support to the Kosher Kitchen in the General Hospital.

Several brutal murders and assaults have lately been committed on storekeepers and bank managers in isolated and outlying districts. In every case robbery was the cause of these regrettable occurrences, and, in the case of storekeepers, coreligionists have invariably been the victims. The police are apparently doing everything in their power to trace the criminals, but their efforts in this direction have been singularly unsuccessful up to the present.

The South African Jewish Orphanage continues to fulfil its noble mission towards those children of our faith who have lost their natural protectors. In order to cope with the increased demands, larger temporary premises had to be secured, and the present abode of the institution is 23, Esselen Street, Hospital Hill. The ultimate object of the promoters and Governors is to provide a building of their own, and the four stands in the suburb of Kensington, presented by Mr. Max Langermann, offer a very suitable site for that purpose. A building fund has been started, and already close on £1,000 has been contributed and promised by generous citizens of this town. Meanwhile, the considerable current expenditure has to be met, but the Committee find it exceedingly difficult during the present severe depression to find the necessary funds A matinée performance in aid of the Orphanage has been arranged for August 31st, and will take place at His Majesty's Theatre, His Excellency Viscount Milner having signified his willingness to be the patron. Notwithstanding the bad times, the financial result will no doubt be an exceedingly satisfactory one. W. S.

CLAREMONT (CAPE COLONY).

A general meeting was held on the 14th of August, at Claremont for the purpose of forming a United Hebrew congregation. Mr. Marks L. Cohen was voted to the Chair. The following officers were elected for a period of six months:—President, Mr. Marks L. Cohen; Treasurer, Mr. Morris Lynn; Committee, Messrs. A. Couzin, H. Segal, M. Meyers, J. Jaffe, M. Freeman, S. W. Brewer; Hon. Secretary, Mr. M. Cohen; Auditors, Messrs. B. Suchadowitz and A. Klugman.

OUDTSHOORN (CAPE COLONY).

A meeting was held on August 21st for the purpose of reorganising the Zionist Society, which, owing to the recent troubles in South Africa, had been allowed to lapse. Many new members were enrolled, a new Committee and officers were elected, revised rules were formulated and a lecture was delivered by Mr. H. Lewin. Under the presidency of Dr. Lewin, and with Mr. I. Abrahams as Hon. Secretary, there is every reason to believe that the Society will now be placed upon a firm basis and be a means of furthering the idea of a National Judaism.

BLOEMFONTEIN.

Bloemfontein, as the Capital of the Orange River Colony, is also the leading centre of Zionism in the colony. Our Zionist Association, with 300 members, has everything that a society needs except a hall. A few weeks ago, at a general meeting of Zionists in the synagogue chambers, it was proposed by Mr. M. Myerowitz, and seconded by Mr. N. Gold, both members of the Committee, that a library should be formed, to be called the Theodor Herzl Library. Mr. W. Ehrlich, President of our Hebrew Congregation, has offered a large room in the synagogue for the Library. The offer has been thankfully accepted.

KRUGERSDORP.

A general meeting of the West Rand Zionist Society was held in this town on August 14th, Mr. J. Selzowsky, President, in the Chair. Among those present were members of the Children's Zionist Society. A letter was read from Mr. S. Goldreich, President of the South African Zionist Federation (who was present), acknowledging £75 from the Society. Mr. Goldreich addressed the meeting on Zionism, the greater portion of his remarks being directed to the children. He concluded his speech with an appeal for contributions to the National Tribute for Dr. Herzl's children, with the result that £30, including £10 from the Society, was subscribed.

KIMBERLEY.

The sixteenth annual meeting of the Griqualand West Jewish Burial Society was held on the 14th August, Mr. I. R. Trieber in the Chair, in the absence of Mr. I. Lewis, the President, who had only recently recovered from a serious illness. The report and balance-sheet having been read by Mr. L. Levin, the Secretary, its adoption was moved by the Chairman, seconded by Mr. S. Stone and seconded by Mr. H. Melcher. The outgoing Committee were congratulated on the excellent manner in which they had carried out their duties. The following were elected Hon. Officers: Messrs. H. Melcher, President; I. R. Trieber, Vice-President; J. Selman, Treasurer; I. Solomon, R. Senderovitz, S. G. Gordon, J. Perilly and J. Cohen, Committee; the Revs H. Isaacs and B. Broude, *ex-officio*. The Chairman, in proposing that Mr. I. Lewis be elected Life Hon. President, stated that Mr. Lewis had always worked strenuously for the Society, of which he was one of the founders, and with which he had been closely connected for the last twenty years. The motion was seconded by Mr. S. Stone and carried unanimously. Thanks were accorded to the Ladies' Committee for their services.

Marriage of the Rev. Dr. Hertz at New York.

On August 30th, in the synagogue of the Jewish Theological Seminary of America, the Rev. Dr. Hertz, of Johannesburg, was married to Miss Rose Freed, of New York. The Rev. Dr. B. Drachman, for a dozen years the Dean of the old Seminary (of which Dr. Hertz is the first graduate) performed the ceremony. The President of the Seminary, Professor Schechter, was one of "Unterführers." It was the first wedding ever held in the beautiful new building, which is the gift of Mr. Jacob H. Schiff. Miss Freed is a well-known settlement worker in the "East Side" of New York City. She holds a Bachelor's Diploma of the Teacher's College, Columbia University, and has been on the teaching staff of the Hebrew Technical School for Girls and other similar institutions. For the past two years she has been the head of the Domestic Art Department of the Educational Alliance—the largest Jewish institution of the kind in the world. In 1903 Miss Freed received the important appointment of tutor in the Normal College of the City of New York. Representatives of the various institutions with which the bride and bridegroom have been associated were present at the ceremony, many of whom also came to wish the young couple *bon voyage* when they left for England on the "Deutschland." Dr. and Mrs. Hertz are now staying at 118, Sutherland Avenue, Maida Vale. They intend to spend Yom Kippur in Amsterdam, sailing for South Africa on the "Saxon" on the 24th inst.

ASCOTT HOUSE SCHOOL,

37, SUSSEX SQUARE, BRIGHTON.

Principal - - MAURICE JACOBS, M.A.

Classical Honours, Oxon; Late Scholar and Prizeman of Wadham College, Oxford; Tutor for ten years to the sons of Leopold de Rothschild, Esq.

ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

REFERENCES.

The CHIEF RABBI, 6, Craven Hill, W.
The HAHAM, 37, Maida Vale.
Rev. MORRIS JOSEPH, 11, Gloucester Terrace, W.

D. L. ALEXANDER, Esq., K.C., 20, Old Square, Lincoln's Inn.
ARTHUR COHEN, Esq., K.C., 5, Paper Buildings, Temple.
HENRY A. FRANKLIN, Esq., 49, Ladbroke Grove, W.
Dr. M. FRIEDLÄNDER, Queen Square House, Guilford Street.

ISRAEL GOLLANCZ, Esq., Christ's College Cambridge.
Dr. A. LÖWY, 54, Springfield Road, N.W.
F. D. MOCATTA, Esq., 9, Connaught Place, W.
Sir SAMUEL MONTAGU, Bart., 12, Kensington Palace Gardens, W.
CLAUDE G. MONTEFIORE, Esq., 12, Portman Square, W.
LEOPOLD DE ROTHSCHILD, Esq., Ascott, Wing, Leighton Buzzard.
ARTHUR D. SASSOON, Esq., Albert Gate, S.W.

Prospectus on Application.

Next Term begins on September 21st.

EDITORIAL NOTICE.

All communications intended for the Editor should be addressed to the Editor, "Jewish Chronicle," 2, Finsbury Square, E.C.

To ensure publication, correspondents are particularly requested to send in their communications as early in the week as possible, and Secretaries of Metropolitan and Provincial Congregations and Institutions are requested to send notices and reports of meetings without delay.

PUBLISHER'S NOTICE.

All communications regarding advertisements should be addressed to the Manager, "Jewish Chronicle," 2, Finsbury Square, E.C.

Advertisers sending Postal Orders in payment of advertisements are specially requested to cross them "London, City and Midland Bank," and make them payable to the "Jewish Chronicle."

To ensure insertion advertisements should reach the office not later than Wednesday evening, six o'clock. Telephone No. 695, London Wall.

The "Jewish Chronicle" can be forwarded by post in the United Kingdom for 10/- per annum, and to all other parts of the world for 15/- per annum, payable in advance.

The "Jewish Chronicle" is on sale at:

Melbourne: Messrs. Gordon and Gotch.
Sydney: " " " "
Brisbane: " " " "
Perth (W.A.): " " " "
Christchurch (N.Z.): " " "
Wellington (N.Z.): " " "
Auckland (N.Z.): " " "
Johannesburg: Messrs. Robert A. Thompson and Co., Ltd., Joubert Street and Commissioner Street; and the Central News Agency, Ltd.
Durban: Messrs. Gordon and Gotch, Smith Street.
Cape Town: Messrs. Gordon and Gotch, St. George's Street, and Messrs. Robert A. Thompson and Co., Ltd., Riebeeck Street.
Pretoria: The Central News Agency, Ltd.
Bloemfontein: The Central News Agency, Ltd.
New York: Brentano's, Union Square.
Washington: Brentano's, Pennsylvania Avenue.
Boston: Messrs. Smith and McCance, Bromfield Street.

[Copies can also be obtained in all the other principal cities.]

CORRESPONDENCE.

THE POPULARISATION OF JEWISH HISTORY.

Sir,—During the past few weeks many letters have appeared in your columns, rightly emphasising the necessity of making Jewish history more familiar to our school-children. I hope your correspondents and others will go on "pegging away." Veneration for Israel's past is a powerful stimulus to the Jewish life.

In one respect, however, some of the letters you have printed are open to criticism. The writers deplore the dearth of suitable text-books, and cry out for new and better ones. In doing so they are wanting in justice to at least one excellent work. I mean Lady Magnus's "Outlines of Jewish History," which I use with success in my Religion Classes, and which has been adopted by other teachers both in this country and in America. As a text-book, this admirably written volume deservedly holds the field. I wonder if those of your correspondents who clamour for new manuals have ever read, or even seen, Lady Magnus's work. Even you, Sir, in your editorial of August 26th, when enumerating the various books already available for the teaching of Jewish history to English-speaking children, strangely omit to mention the "Outlines."

How is it that we Jews are always longing for new things, and set so little store by the good things we have?

Yours obediently,

11, Gloucester-terrace, W. Morris Joseph.

THE TSAR'S UKASE CONCERNING THE JEWS.

Sir,—I wonder whether the prominent member of the Russo-Jewish Committee who sent you the communication on the new Ukase knows Russian, and, if so, whether he has read the text of that Ukase in the original. On two points he has made a mistake which I think is important enough to warrant the following rectification.

I. The 10th (which, by the way, is the last but one, not the last) paragraph of the Ukase, translated into English, reads as follows: "All decisions of the Treasury Chambers relating to the inscription of Jews as merchants and citizens (*meshczane*) of towns in the interior of Russia, which have been passed, even with deviations from the law, previous to the promulgation of the present regulations, remain valid, and are not to be cancelled."

Now, these "inscriptions" entitle the Jew so inscribed to reside and carry on business outside the Pale of Settlement, and the preliminaries of the inscription are often a very complicated affair and moreover, like many other enactments in Russia, are subject to different interpretations by the various officials. So it not unfrequently happens that even after a Jew has overcome all these preliminaries to the satisfaction of the respective Treasury Chamber which is the competent authority in this matter, and the Chamber has ordered his inscription, some other authority or official, to whom the Jewish merchant has for some reason or another to produce his papers, finds on some intricate technical ground that he was not properly entitled to the inscription and challenges its validity. Even in those cases where this challenge is finally overruled on appeal and the Jew ordered to be reinstated in his rights by the Governing Senate, which is the highest authority in this as in many other matters, the whole affair has caused the unfortunate Jew not a few law and other costs not to speak of personal inconvenience and possible loss of business.

It is similar challenges and molestations that paragraph 10 of the new Ukase prevents in future. You will, therefore, see that your correspondent's remarks on this point are quite misleading.

II. Even more erroneous in his comment on the last paragraph of the Ukase. This, the 11th paragraph, translated into English, reads as follows:

"The application of the present rules is not to be extended to such localities of the Russian Empire where special restrictive rights (sic!) with regard to Jews have been enacted."

Now by these localities, as any Russian lawyer will tell you, Moscow, the Province of Don Kossacks, the Caucasus and Siberia are meant. Your correspondent is, therefore, altogether wrong in assuming that the last paragraph of the Ukase applies to the whole of the interior of Russia with regard to which the first ten paragraphs apply.

There are other minor points where he also, I think, is mistaken, but I must not trespass too much on your space.

As a son of a merchant of the First Guild of Moscow, who has been Solicitor to the High Court of Appeal of St. Petersburg for the last 35 years, and as whose private secretary I acted for many years, I may, perhaps, be permitted to express an opinion on the significance of the Ukase of the 11th (24th) of August as a whole.

Whilst it does not confer any new substantial rights on the Russian Jews, it, at least, simplifies and renders less liable to hostile interpretation certain regulations with regard to rights which the Jews have been enjoying already; so that even this does away with a certain amount of hardship and humiliation. The crux of the matter, however, is: Will the new Ukase prove to be a first step in the right direction or is it nothing more than a move in connection with a new external loan? The future alone can give the answer.

Yours obediently,

49, Moorgate Street, E.C. Benjamin Grad.

MR. BEGBIE'S ATTACK ON JEWESSES.

Sir,—While sharing the general indignation evoked in our community by Mr. Begbie's unfounded allegations against the standard of morality obtaining among our East End sisters, I cannot help thinking that we should do well to lay to heart one fact that emerges clearly and unmistakeably from the mass of evidence available on the subject. Everyone really conversant with the home life of our foreign brethren knows that among the women the standard of morality is very high indeed. But anyone with but a moderate experience of Whitechapel streets will readily understand how a new-comer, especially one with preconceived prejudices against aliens, might well at first sight be disposed to form a contrary opinion. I submit it is, in a measure, excusable if such a one, seeing, for the first time, some of the types of gaudily-dressed, bejewelled and bepowdered Jewesses, so prominent a feature of the Whitechapel Road on a Saturday, should unwittingly form an erroneous opinion as to their true character. It is always so hard for us Jews to see ourselves as others see us, or to admit that in many of the attacks levelled against us there may exist a substratum of truth. We are so anxious to show that the superstructure is a mass of lies that we forget to examine the foundation at all. The result is that we fail to set our house in order, and the evil, small but undoubted, continues to flourish unchecked. Can nothing be done to wean our misguided sisters from their fatal and absorbing love of bright colours and showy dresses? I shall be told that this is a trait inherited from our Oriental ancestors, and that it "will out," despite all admonition to the contrary. But I cannot help thinking that this is not so, and that if it could be brought home to the offenders that they are unconsciously sowing the seed for a future crop of calumnies and lies they would soon mend their ways. As long as the habit was one that merely raised a laugh and supplied material for the comic papers, we, too, could afford to laugh at it. But now that we see how it paves the way for very serious misunderstandings it should claim our serious attention. The various girls' clubs will, of course, do their best, or, rather, continue to do so. But it could be wished that our East End clergy would also tackle the problem more manfully and persistently. Our girls must be taught that according to English ideas true inward modesty demands a quiet, modest exterior. The Jewish type is essentially an *auffallend* type—especially in the women. If anything, therefore, Jewesses should dress in even more sober attire than their Gentile sisters. But, be this as it may, they must certainly be dissuaded from "getting themselves up" in such a way as to lead ignorant observers to take them for women of loose character.

Yours obediently,

117, Holland Road. Ernest Lesser.

THE ZIONIST MOVEMENT.

Sir,—Mr. V. Shapira's comments in your issue of September 2nd induce me to express my views more clearly in order to avoid misunderstanding. I did not write that foreign Jews refuse the government of English Jews. What I wished to express, and I do it now more plainly, is this:

There are two classes of Zionists: (a) The Zionists who have had experience of Jewish misery. This class of Zionists find in Zionism the solution of their own troubles, and of those of their families. They are the true Zionists. (b) The academic Zionists born in Western Europe, such as Mr. Greenberg, Mr. Zangwill and the greater number of English and Dutch Zionists to which I also belong. Dr. Gaster, the leader of the first class, has given his opinion which is also the opinion of the greater portion of the Zionists of Class A. This opinion is certainly the view of all "Neinsagers" and of a great part of the "Jasagers." Mr. Greenberg, who some time ago declared that the Africa scheme should be abandoned if the Jews in whose favour it was offered refused it, this same Mr. Greenberg now attacks Dr. Gaster. Mr. Greenberg has a perfect right to do so, but while he does not offer a platform to Dr. Gaster he continues to associate himself with Mr. Zangwill. It is this fact, which cannot be denied by anybody, that I wished to emphasise.

Yours obediently,

Amsterdam. Gerhard C. Polak.

Sir,—In your report of the Bnei Zion meeting in Leeds you state that I spoke against the resolution of Dr. Daiches. As this was opposed to the East Africa scheme and my speaking against the resolution would imply that I am in favour of East Africa, allow me most emphatically to state that I am against East Africa to-day as I was a year ago. But I am also against the creation of disturbances in our ranks. Now that our great leader is dead, and our stranded ship which has been wandering for the last two thousand years without finding a haven of rest, has lost its able captain, it is the duty of every sailor to hold fast and not to quarrel amongst

themselves. If Dr. Daiches had been satisfied with delivering his lecture against East Africa and receiving a vote of thanks, the meeting would have been really a success! But no! Dr. Daiches, like Don Quixote, must always fight somebody, and without the knowledge of the Chairman, or the Committee, or any of the members, he sprang on the meeting his resolution which was couched in the strongest language, and was a direct attack against a certain leader. I took exception to this, and to this only. Therefore, with the consent of the Chairman, I moved that Dr. Daiches's resolution should not be put to the meeting, as it was not called for that purpose, and after appeals again and again by Dr. Daiches my resolution was only defeated by 25 to 42; and then disorderly scenes commenced. I appealed to Dr. Daiches to amend his resolution to the following effect: That this meeting declares that the Jewish question can only be settled in Palestine. But, no, that would not satisfy Dr. Daiches. So the tumult and disorder increased, and the majority of the people left the hall! That is how his resolution was carried by 52 votes to 12. If Dr. Daiches is satisfied with his success, then I must say he is easily pleased!

I would seriously ask Dr. Daiches what good has he done to the Zionist cause by his recent lecture? He knows, as I do, that for all practical purposes the East African question is dead! Then why not let it rest in peace? Even such an opponent as Ussischkin gave his consent to the expedition. Why not have peace with honour to both sides? Why should he and a few more such extremists want to demonstrate to the world that they have had a great victory and routed the enemy? Why hammer into everybody's head that those who were first in favour of East Africa are all anti-Zionists? For myself, I am perfectly satisfied that Mr. Greenberg is as good a Zionist as Dr. Gaster. And when our great lamented leader, who gave his life for the Zionist cause, placed his entire confidence in Mr. Greenberg, surely we can trust him a little, too. If one is to be judged by hard work and great sacrifice, Mr. Greenberg should take first rank amongst Zionists in England. From the conduct of the few, I commence to doubt whether they are serious in their adhesion to political Zionism; whether having come to the conclusion that political Zionism is a failure, or, at least, is useless for practical Zionist purposes for a long time to come they want to break the political Zionist machine and go back to the old régime of small colonisation. I had to come to this conclusion from a private chat I had with one of the leaders against the East African scheme, also from a few private letters. Their hints are so broad that I am commencing to think that political Zionism is indeed going through a grave crisis!

However, it is not so far off to the next Congress, and then Israel's fate will once again be decided. But let both parties remember that our future hangs in the balance, and let nobody enter into the campaign with a light heart! "It is easy to break—but it is very, very hard to plant!"

Yours obediently,

6, Lilac Grove, Skinner Lane, Leeds. SOL. GOLDBERG.

SIR,—Reading the report of the meeting at the Leeds Young Men's Zionist Hall, in your last week's issue, I must request you to kindly make the following corrections: First, that the Society in arranging this meeting were not made aware of the resolution which Dr. Daiches intended to propose; secondly, that no formal discussion was arranged in reference to direct support of, or opposition to, the resolution, and, consequently, the voting cannot, in these circumstances, be seriously recognised. We, the Bnei Zion, naturally allow all questions relating to Zionism to be freely introduced on our platform, but as a matter of principle would not have allowed any resolution of this description to be introduced at such an inopportune period, especially when the public were not aware of its nature. I think it improper of Dr. Daiches, when invited to deliver a lecture, to take advantage of the occasion for attacking our leaders, moving this resolution, and by enthusiasm capturing the votes of the audience, who were composed mostly of non-Zionists influenced by the eloquent irony of the speaker. I, therefore, declare, in the name of the Leeds Bnei Zion, that we bear no responsibility for the privately moved resolutions.

Yours obediently,

28, Lion Street, Newtown, Leeds. S. GOLDBERG, President.

SIR,—We hear that "In a multitude of councillors there is wisdom," but we know that often in an assembly of talkers there is folly, and also that "Talkers are no great doers."

The death of Dr. Herzl, instead of raising thousands of recruits to the Zionist flag, as we, his followers, hoped, seems to have stirred a hornet's nest of controversy among those who we hoped would work together for the great ideal. The "next business" is still waiting to be proceeded with. It is well truly our great leader is at rest, or he would die again to see the dissensions in a camp in which he desired to create unity and peace. The rift among his followers at present seems impassable, but, being an optimist in all that concerns Israel's good, I see the day not far off when Israel's sons and daughters shall join hands and hearts over the grave of the great and noble man who gave up his life for his people. Let us hope it was not a sacrifice in vain. He made a grand beginning, it is our place to make a heroic advance, and take no heed of the few barks and snarls of those who see with other eyes Dr. Herzl's hopes and desires. The men who at present so loudly condemn the action of Dr. Herzl's followers will, I have no doubt, be the first to admit the necessity for sinking petty differences for the universal good of Israel's nation.

Those who are so self-sacrificing in their labours for the cause, and the furtherance of Dr. Herzl's ideal, deserve all we can offer them by our adherence and practical support. It is the only sincere proof of our admiration of our late leader's work, that of following his working disciples now. Are we going to condemn Dr. Herzl to oblivion, or shall we make him immortal by completing a work he alone had the courage to start?

We hear from far-off Hong Kong that the cause of "Zionism has lost its greatest champion." We have, indeed, lost one of its greatest champions, but so long as we have men like Messrs. Zangwill and Greenberg among us working with strenuous ardour for the cause we are not left entirely alone. But let there be wisdom in the multitude of councillors; and not dissension. All must meet on a common ground—the good of Israel's nation. With sorrowing but hopeful hearts we all desire to offer an oblation of love and peace to our leader's memory.

The "nobility of the Hebrews" is not "lost." The work done by them at the present time of storm and stress shows how warm and alive it is even if in some it is misdirected. We must give the lie to: "Hear, oh Israel, the Lord our God, the Lord is one, But we, Jehovah his people, are *dual* and so undone." It is exactly the stone hurled here in France by anti-Semites. "The Jews are never of one mind, and so can never be a nation." It must be shown that they can be of one mind. "We have turned our faces so long towards the hills of Jerusalem that the vision of the Orient is still mirrored in our eyes, and its voice still rings in our ears."

Yours obediently,

Château de Parpan, Toulouse, France. KATHLEEN MANNING.

THE OLD JEWISH CEMETERY AT FRANKFORT.

SIR,—It will doubtless be of interest to your readers to know that there is in this city probably the oldest Jewish cemetery in existence. It has been traced as far back as 1200 C.E.; some say there are also gravestones of the ninth century, and the last burial occurred in 1828. The cemetery contains three separate layers of bodies, one above the other; all the grave-stones from former generations have been raised and put on the same level with the more recent stones; consequently, some of them are so close together that there is barely an inch between them, and in parts where these stones have become bent with age, they touch one another.

All the stones are inscribed in Hebrew characters, and most of them are in such a fine state of preservation that they are easily readable; the majority are made from red sandstone, but a few are in granite, and one, of the thirteenth century, in marble; the sandstone ones show scarcely any signs of their excessive age, the material being so durable. The cemetery is said to contain over 6,000 tomb-stones, each division containing at least six feet of earth. Among the remains are those of Lord Rothschild's ancestors.

The majority of the stones bear, besides the names, representations of different subjects, such as portraits, animals, utensils, etc., etc. These signs denoted the houses in which the deceased lived, and the families they belonged to. As an instance the Rothschild family was represented by a pan.

I hear that a committee has been formed here for the preservation of this ancient cemetery, and it is estimated that to preserve these stones against further destruction will cost considerably over £50,000. The cemetery is situated in the heart of the city, and some time ago the Corporation sought to acquire it for building purposes, but the influential Jews of Frankfort prevented this, and the unique burial ground will now be preserved for all time, not only on account of its being sacred ground, but also as a relic of the past, and as one of the many interesting sights of this city. The cemetery is situated near the site of the old Ghetto (Judengasse), and is surrounded by warehouses. Admittance, without payment of any fees, can be obtained on application to the caretaker of the Synagogue on the Boernplatz.

Considering the great antiquity of this cemetery, it is astonishing how few of the thousands of persons who visit this city have ever heard that a place of such extraordinary interest is in existence.

Yours obediently,

Frankfort-on-the-Main. C. V. DE COSTA ANDRADE.

EMPLOYMENT FOR JEWS IN ESSEX.

SIR,—Referring to the particulars you have been good enough to publish from time to time, the Committee of Tallerman, Limited, have the pleasure to inform you that the difficulties attending the preliminary stages of the movement for developing the national food resources have been so far successfully overcome, that practical operations may be commenced in a few days at Kelvedon, Essex, under the supervision of a committee of influential local farmers

The measures and methods to be adopted may be the means of providing remunerative employment in the country for a considerable number of British and foreign Jews and Jewesses; who at present overcrowd London, or are unemployed elsewhere. The services they may render include those of managers, salesmen, commercial travellers, agents, cooks and confectioners, butchers, gut cord-spinners, blood and bladder-driers, fellmongers, bone-boilers, weighers and packers, clerks and bookkeepers, cattle-feeders and attendants, meat-curers, smokers and preservers, calves' head, feet, and tripe-dressers, tanners and curriers, wood-dyers, fat-refiners, packing-case and box-makers, cardboard box-makers, millers, bread and biscuit-bakers, slaughtermen, carcase-dressers, sausage and brawn-makers, jelly, gelatine and albumen-makers, skin and leather-dressers, bone, horn, and hoof-workers, tinsmiths and case-makers, bag, sack, and basket-makers, and shochetim, shomerim, and caretakers; also other skilled industrial workers whose labours in the aggregate will prove of great benefit to home agriculture, and tend to their being welcomed as useful residents in the several districts.

The Committee of Tallerman, Limited, are prepared to receive and register applications with particulars of the qualifications and previous occupations of persons desirous of being employed in any of the above capacities, which will be dealt with as occasion arises.

Yours obediently,

D. TALLERMAN,

54, New Broad Street, London. Chairman.

STATUES OF JEWS.

SIR,—In your valuable columns of 29th July and 5th August, there is some correspondence regarding a national monument to the ever-lamented leader of Israel, Dr. Herzl. Both correspondents, Mr. David Sandelson and the Rev. J. Bogdanski, agree that the Talmud prohibits the erection of a memorial statue amongst the Jews, and give references in their support. On reading this I am rather surprised to see some statues here. The late Mr. David Sassoon, an Indian banker of great fame and a merchant of world-wide reputation, was born in Bagdad in 1793, and died in Poona on the 7th November, 1864. As your readers are aware, he was a great philanthropist and contributed liberally to the educational and charitable institutions of the Bombay presidency. The Sassoon Mechanic Institute, which is named after him, and was built at his cost, contains a life-size statue of the benefactor. Again the façade of the building contains a bust of the generous man. Moreover, the Albert Museum, which is situated in the Victoria Gardens, at Byculla, contains a good bust of the late Mr. Sassoon. How was this allowed when the Talmud is against the erection of statues?

Yours obediently,

Bombay. A JEW.

BOOKS AND BOOKMEN.

Luncz's Palestine Almanac.

This is the tenth annual issue of Mr. A. M. Luncz's Hebrew Almanac, printed and published in Jerusalem (לוח ארץ ישראל). Its features are unchanged; it again opens with the Calendar in four forms (Jewish, Latin, Russian and Mohammedan). The variety of dates in Palestine is confusing enough; for one and the same day is variously described in Jerusalem as Heshvan 23, November 4, November 19, Shaban 22; and the year as 5665, 1904, and 1322. Hence, Mr. Luncz's Almanac is of much practical use, if for its Calendar alone. But it has other claims on the respect of its readers. The literary contents include a Hebrew translation (by Mr. Joseph Meyohas of the Evelina School) of Franco's history of the Jews of Turkey; papers on the Palestinian Arabs, the boundaries of Palestine (written in 1520 by A. Perizul of Ferara), a biography of R. Zeira, and several poems. There is besides a useful list of books published in Palestine during the past year. The Almanac is thus deserving of wide support.

"A Thousand Years of Jewish History."

In 224 pages, the Rev. Dr. M. H. Harris has written a capital sketch of Jewish history "from the days of Alexander the Great to the Moslem Conquest of Spain." The object of this popularly-written volume is given in the opening sentence of the "Foreword," which runs thus: "When the impatient youth demands, like the heathen from Hillel, a *definition* of Judaism, bid him go and learn the history of the Jew." The inquirer is to discover what Judaism is by learning how the Jews lived. This is excellent counsel. Starting from the Maccabæan period, Dr. Harris tells his long story with accuracy and feeling. Dr. Harris quite rightly introduces a chapter on "Jesus of Nazareth" (p. 87), another on "The Development of Christianity" (p. 141), and a third on "Mahomet" (p. 213). Naturally, Dr. Harris writes briefly, and thus there is no room for him to give the full justification of some of his judgments. "Yosippon," for instance, was much more than "a very poor Hebrew rendering" of Josephus. The influence of Yosippon on the mediæval world was enormous. But these, and similar more or less disputable points, are trifles in relation to the general value of the book, which should be found useful by Jewish teachers. The book is published by the author at 10, East 129th Street, New York.

Some Interesting Utterances.

A full statement of the general contents of the "Hebrew Union College Annual" was given a fortnight back. Here it is proposed to extract, without comment, a few of the remarks, of various value, made on various subjects, by various authors.

"A Jewish Theological School concentrating its efforts upon the Halakah resembles a mediæval fortress which looks formidable to the beholder, but cannot hold out against the implements of modern warfare. . . . No attempt whatsoever has as yet been made in any Jewish theological seminary to build up a system of Jewish thought all astir with the spirit of God as it moves through the ages; what is offered instead are the dry bones of legalism and of Aristotelian metaphysics. . . . Unless he (the modern preacher) possesses the fiery eloquence of a holy conviction, of a true Jewish spirit imbibed, not through mere formalism, but through penetration into the whole course of Jewish history, unless the live-coal of heavenly inspiration is upon his lips, and the living God in his heart, he is doomed to failure, a sounding bell of brass. Jewish theology, in order to work for a living truth and a living conviction, must not be a system of mere negations; it must offer a positive answer to all vital questions of the day." (K. Kohler.)

"It seems to be taken as an unchallenged assumption that 'Gemara' is a feminine noun, like 'Mishna,' as it were. When the word was taken over into Latin it presented a feminine form at once, and was declined in *a*, like a feminine; the other languages, in so far as they distinguish substantives according to their grammatical gender, likewise treated it as a feminine, and in German, e.g., it is, of course, 'die Gemara.' This consensus of popular usage has been sanctioned by the dictionaries. Levy, as well as Jastrow, add to the word גמרא the specification 'f' (-feminine), and obviously consider the א־ at the end of the word as the formative suffix of the feminine noun. This is, indeed, a remarkable example of the force of habit, which even the trained scientific observer cannot escape. For, in the very article at the head of which גמרא is designated as feminine, examples of the use of the word are cited, from which it follows, beyond a doubt, that it is a *masculine* noun, and that the ending א־, indicates the emphatic state of the Aramaic noun." (W. Bacher.)

"A decadent community has always been hostile to Israel, as we can see from the time of Antiochus Epiphanes. The brutality of the weak, unable to crush its powerful enemies, seeks its victims among the weaker. This experience is demonstrated again in the case of Austria." (G. Deutsch.)

"Great as the Arabic influence was on the development of science and philosophy in Christian Europe, its effect on the intellectual activity of the Jews was incomparably greater. One hesitates to venture the assertion that were it not for the philosophic movement among the Arabs, there would have been in Hebrew no philosophic and no scientific works, and Hebrew literature would have been exclusively Halachic and Midrashic in character, —and yet when the entire bulk of Hebrew literature, both printed and still in manuscript, is reviewed, considerable justification appears for even so extreme an opinion." (H. Malter.)

"In a word, you have to labour for the increase of saintly souls and saintly lives, for the expansion of the highest Judaism, its fuller recognition by all. All this can only be done, or, rather, a fraction of all this can only be done, by the combination of piety and knowledge. And while knowledge must never slacken, piety must always precede. What is piety, does anyone ask? I will not attempt a definition. But I know that he alone is truly pious who is humble and sincere, possessed of a living faith in the reality of the divine presence, and seeking in the strength and sweetness of that faith to order the labour of his days." (C. G. Montefiore.)

"The awakening of soul, to which the foreboding of the Israelite prophets of the Assyrian and Chaldæan period led, constitutes the radical difference between them and the so-called prophets with whom we are familiar from history. . . . Scipio's foreboding of the later fate of Rome, and Leibnitz's utterance in 1703 to the effect that a great revolution was approaching left no impression whatever on history; they were but the visions of wise men bearing no fruit in the sphere either of politics or religion, whereas the presentiments and predictions of the Israelite prophets stirred up and went hand in hand with a movement which, for intensity and persistence and wide-reaching consequences, stands without parallel in the history of mankind." (Buttenwieser.)

"The higher criticism will not rob Humanity of the Bible, but, removing the incubus of infallibility, will restore to the world a humanized classic, and to the Jew a product of his own native genius, which while studying he may judge, while deeply admiring he may strive to emulate, if not to excel." (E. Feldman.)

"Anarchic individualism is spiritual inanity. If we are to escape the spiritual inanity in our religious life, let us have a strong ecclesiastical government, even at the risk of a few heresy trials. Then, and then only, strong individuals will arise. May God hasten the day!" (M. L. Margolis.)

"The name of the vowel *sheva* could have been either a translation of *cifr*, the Arabic name of zero, and would have been the Hebrew שׁוּא, *nothingness, naught*, or it was a designation of the form of the sign, and then it must have been the Arabic שַׁבָּא (shabba) or שִׁוְּא (shiwwa) or *ring, circle*. . . . The latter supposition is the most acceptable." (C. Levias.)

"Ethical monotheism is the original and the essential content of Judaism. . . . Not the Law, then, but the prophetic principles constitute the essence of Judaism. . . . These principles, this ***Lehre*, not *Gesetz*, are** originally Jewish, for they are that which Judaism, as Judaism, in harmony with its destiny and dower, has given the world." (Emil G. Hirsch.)

"It goes without saying that partisan politics are taboo for the pulpit, and any preacher who should so far forget the proprieties as to convert his pulpit into a political platform in the interest of one party or another is guilty of an unpardonable offence, but when a political question involves a moral issue, as is sometimes the case, and when this issue is not the question of the success of this or that political party, but the moral welfare of the people, then it becomes, not only the right, but the duty, of the pulpit to lift its voice in no uncertain tones in the cause of civic and national righteousness, honour and incorruption." (D. Philipson.)

"In our time, more than ever, the value of a man is gauged by his material success. So many of our Crœsuses. . . . assume a supercilious air toward those who devote themselves to the cultivation of science and art, to the spreading of knowledge and love." (S. Mannheimer.)

"The awakening of Jewry throughout the world is the direct result of the impact of the large life of the world upon it. But the effect of contact with the life of the world has been different in different lands. In America the effect has been to strip Jewish life of its distinctive features. This was done, too, for the most part without any misgivings, without much inner struggle. Many advantages have, to be sure, accrued from that ruthless disregard of that which the past held sacred. There has been an increase of manly strength and womanly beauty, and the strange, but fascinating, spectacle is presented of Jews living an unincumbered and healthy life, without being troubled by questions of Jewish culture, of Jewish misery, of the Jewish future. But such a state of affairs has produced no poetry, no song, no stirring of religious emotions, no fruitful thought. The contact with life of a Jew like Bialik, however, while not made in wanton freedom, is none the less intense. His poems are the expression of the development of his own soul; but they are at the same time typical of the development of that part of the Jewish people, which is emerging from the past and facing the future only by dint of much struggle and burning of heart." (J. L. Magnes.)

Further extracts will follow in this column next week.

"Waish"!

"There was no such provincialism about Waish, about Hillel, or in a lesser degree about Jehuda Halevi." This is what I was reported to have said in a London contemporary's account of a recent paper on "Literature and Life." As the New York *Menorah* monthly now repeats the cryptic utterance it may be well to point out that under the printer's "Waish" lurks none other than Isaiah. It is wonderful how such misprints cross oceans. I have already received several letters asking for information as to the identity of "Waish," previously unknown to Jewish fame.

I. A.

"Alyons in Englande."

Under the title "Alyons in Englande," Evelyn Ansell contributes a thorough-going advocacy of the free admission of alien settlers into this country to the *Westminster Review*. A policy such as that of the present Government, for the limitation or restriction to any extent of foreign immigration, the writer considers alien in every way to the spirit and traditions of this country. Such a policy should be opposed on both selfish and unselfish grounds. The causes that compel people to change their countries tend to render them desirable acquisitions to their new fatherlands. In all probability the immigrants are the best, the most resolute, the most enterprising, members of their class. The good qualities and virtues that they bring are all of benefit to the country of their adoption, and are, as a rule, sadly wanting in the people among whom they settle. As an argument in support of this contention, the success of the Jewish colony in Essex is pointed to. The various trades that have been benefited by this alien influx into "derelict" Essex are enumerated, and an object lesson is thus given on the benefits of alien immigration. The alleged displacement of natives in Stepney is dealt with at length, and the conclusion is that even if true, it is not necessarily harmful. Such displacement, however, is only temporary, for the alien, even if he goes to Stepney first, soon settles in another district. All advocates of increased population, it is thought, ought to welcome the 137,555 aliens in London just as much as if they were an addition of that number to the native population. "If population is to be desired, and about this collective France, which is brought face to face with the problem, has no doubts, then we say, most unhesitatingly, that it is absolutely immaterial whether it is derived from immigration or natural reproduction; as a matter of policy, indeed, it is probably desirable that a new strain should be introduced." The writer very justly attributes the greater portion of the agitation to "impotent jealousy of those who have fallen before" the aliens, and those who feel the competition are advised "to arise with a determination to beat them with their own weapons of intelligence, thrift, sobriety, and energy. Self-protection is the only redress—protection but the ostrich burying his head in the sand." The falsity of the charge brought against the aliens of causing overcrowding is disproved by statistics. The addition of a large number of aliens to Stepney between 1891 and 1901 led to a marked decline in the proportion of one-room tenements. It now stands in that borough at 21·7, as against 26·3 in Marylebone, 26·4 in Finsbury, and 27·0 in Holborn. Doubt is cast upon the alleged considerable proportion of criminals among the aliens, and it is pointed out, with Major Evans-Gordon as the authority, that the passion for education of the Jews would alone be likely to make them good citizens. The last suggestion of the writer is, perhaps, the most interesting. It points to the use that could be made of the aliens to revive a great English industry whose extinction is almost feared. In excluding Jews from the aliens who are to revive agriculture in England the services of Jews to that industry in America, North and South, as well as South Russia, have assuredly been overlooked.

It is a fact, admitted on all hands, that there is a great scarcity of labour in agricultural districts throughout the land. The Jews, we believe, do not display, or appear to possess, any aptitude for agricultural pursuits; but not all the immigrants are Jews, and many of them are drawn from rural districts. Is it not worth while to consider the desirability and possibility of taking steps to attract some of these immigrants to settle on the land? On their arrival here they know nothing whatever of the state of the labour market, and it probably never occurs to any one of them to seek employment outside of the narrow bounds of the city where they find themselves, in the strange land beyond. All that is wanted is a little organisation. . . . This would aid British agriculture, make the country more self-supporting, and so far from inflicting an injury on any one, would benefit all concerned.

An interesting story, by Miss Jeanne Berman (whose *nom de plume* is Roselle), appeared in *Household Words* of the 10th inst. It bears the title, "Love the Conqueror."

Repentance.

Repentance—in Hebrew, *Teshubah*—is a distinguishing trait of Jewish theology. It is one of the corner-stones supporting the fabric of the Penitential Days' teachings. It is the key-note of the Jew's sombre devotions at this season. The liturgy of the High Festivals is studded with the word and its manifold synonyms. It is permeated, aglow, with the uplifting and heartening message which, in the Jewish conception, *Teshubah* breathes into even the most corrupt or despondent heart.

For, unlike many another creed, and with all the advantage undoubtedly on its own side, Judaism inculcates the saving truth of man's eternal possibility of religious and moral recuperation. God, we believe, will not abandon our souls to the bottomless pit of impotent despair. He will not allow His pious ones to see destruction. The door opening on to the path of rectitude is ever open, never closed against even the most hardened and abandoned sinner. We are told that "the imagination of the thoughts of the heart of man is evil from his youth" (Genesis vi., 5). And in the Book of Job, Zophar, the Naamathite, is made to declare ועיר פרא אדם יולד "Man is born as a wild ass's colt," a bundle of impulses untrimmed, untrained, until the lapse of time and the stimulus of education moulds and shapes it into recognisable human guise. But in spite of these innate drawbacks man has in him the germs of moral and religious rejuvenation, if only he will. He possesses the keys of his spiritual self. His horizon is of his own making. He can darken it with lowering clouds; he can make it shine with the brilliancy of the sun when it goeth forth in its might. Addicted to sin, he need not die a prisoner in the prison-house of sin. No bonds tie him to the Juggernaut car gliding furiously and relentlessly down the steep road to Avernus. He is not like unto "the Ethiopian that cannot change his skin or the leopard his spots." It is his to bring the atoning sacrifice of a broken and contrite heart, and the all-pardoning Father will accept it at his hands. It is his to choose, at the cross-roads, the path which leads to life and to hear the cheering song of angel voices exclaiming: "Return unto Me and I will return unto you. Thy transgression is blotted out as a cloud and as a mist thy sin." For "as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." "If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." (Ezekiel xxxiii.).

The factor in the transformation is *Teshubah*—repentance. Repentance is the golden key unlocking the gate of heaven. It is the ladder which we mount in order to ascend onwards and upwards. It is the lever by which we are lifted up from the stepping-stones of our dead selves to higher things. It is the intercessor between sin-laden, estranged man and the Divine Father who "pardoneth iniquity and passeth by the transgression of the remnant of His heritage," the God who proclaimeth: Peace, Peace to the far and the near.

According to Bachya (in the חובות הלבבות) repentance signifies "the restoration of man to the service of the Creator after his having departed from it and sinned against it. The giving back by man of that which he lost out of it (i.e., of God's service), whether by reason of his ignorance of God and His service, or because his evil desires gained the mastery over his intelligence, or because of his evasion of his duties towards God, or because of his association with evil comrades who enticed him, and through whose influence he was brought to sin." Bachya gives a complete and most lucid exposition of the psychology of repentance. Repentance can only follow upon clear and convinced consciousness of sin. Doubt is fatal to it. The psalmist confesses: כי פשעי אני אדע וחטאתי נגדי תמיד "For I acknowledge my transgressions and my sin is ever before me" (Psalm li., 3). We must be candid about our shortcomings. There must be no self-deception, no attempt to draw a veil across sin. Our verdict after self-introspection must be honest and impartial. Then, again, we must be convinced of the ugliness of sin and its certainty to meet with deserved retribution. It will surely "find us out." Nothing of it is hidden or forgotten or ignored or lessened. The sin of Judah is written with a pen of iron, with the point of a diamond. We must hold sin and virtue in each scale of the balance, and reflect on their mutually contrasted natures—the hideous and painful issues of the one; the sublime grandeur, the infinite resourcefulness of the other.

People came to Ezekiel and said, "Our transgressions and our sins are upon us, and we pine away in them, how should we then live?" (xxxiii., 10). Here was ignorance of the Jewish standpoint. They imagined that once overwhelmed with the sense of having committed wrong there was nothing left for them but to die under its crushing weight. No! we are bidden to look forward with brightest hope to the efficacy of repentance before the throne of Divine Grace. And in order that it may be efficacious we must feel assured that it is the instrument divinely ordained and sanctioned for the reparation of wrong. And more than this. We must have a sufficing confidence in our own unaided faculties for future self-amendment. In doing תשובה, i.e., in resolving to abandon the old ways of perversity, we must feel assured that we have sufficient stamina against the inroads of sin, that we have sufficient self-mastery to render us impervious to its variegated and ceaseless solicitations. And that we are so gifted is one of the axioms of Judaism.

מה יתאונן אדם חי גבר על חטאיו "Why should a living man complain? Is he not master over his sins?" The blessing and the curse both equally confront him. It is his to make or mar, to build or destroy. If he chooses to turn a deaf ear to the compassionate cry of the Father, who says: "Return, ye backsliding children, and I will heal your backslidings," he has despised his Divinely-implanted trust. And on the day of reckoning, his responsibility will be undivided.

There are, according to Bachya, four constituent factors in repentance. These are: (i.) Regret for the past; (ii.) determination to abandon the old shortcomings; (iii.) confession and solicitation of pardon; (iv.) thorough-going inward resolve never to revert to sin. Illustrations and proofs of these are afforded by such Biblical verses as מי יודע ישוב ונחם (Joel, ii., 14), which the Aramaic translator renders "he who knows that there is sin in him, let him return and repent and leave a blessing behind him." "He that covereth his sins shall not prosper: but who so confesseth and forsaketh them shall have mercy" (Proverbs, xxviii., 13). "If I have done iniquity I will do no more" (Job, xxxiv., 32).

That the liturgy of the New Year and Atonement Days should be replete with the elevating teachings of *Teshubah* with all its ramifications and bearings upon life is, of course, in strict keeping with the fundamental nature and demands of the solemn season. For it is just then that we give rein to chastening, heart-searching thoughts that

> Man is his own star
> Our acts our angels are
> For good or ill.

Indeed, many a prayer in the Kippur service reminds one of the Deva's Song to Prince Siddartha in Sir Edwin Arnold's beautiful version:

> We are the voices of the wandering wind,
> Which moan for rest and rest can never find,
> Lo! as the wind is, so is mortal life,
> A moan, a sigh, a sob, a storm, a strife.

What is it that can brace us up to face the moaning voices of the wandering winds, and nerve us to meet the storm and strife of life's fitful fever, if not the pledge given us from on High that the possibilities of spiritual and moral self-renovation lie embedded in the very recesses of our being, that we can, if we would, shake ourselves free from the grip of sin, and become enabled not merely to live, but to live well and to make life to us a glorious inheritance. The Jewish traditional conception of *Teshubah* embraces all these invigorating truths.

Many of the Rabbinical utterances on the subject of repentance are truly arresting both by reason of their beauty of expression, and their significant and forceful bearings on the problems of life. Thus:

האומר אחטא ואשוב אחטא ואשוב אין מכפיקין בידו לעשות תשובה

"He who says 'I will sin and repent again; I will sin and repent again,' has not the means of performing true repentance." The Rabbins suited their utterances to the occasion. A powerful homily is preached here to the "Yom Kippur Jew" whose prototype apparently stretches back to remoter epochs than we are usually inclined to think. If we degrade the Days of Repentance to the mean level of an annual ceremonious mechanism of what avail can they be for the leading of the higher life? Can they add an infinitesimal grain of weight to the balance of goodness past or potential? Repentance must not palliate the pain for the time being. It must cut out the spiritual cancer for ever.

גדולה תשובה שבמקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד

"Great is repentance. Even the perfectly righteous cannot stand in the place of the penitent." The penitent thus stands on a higher pedestal than the saint. He knows the seductiveness of sin, its snares, its pitfalls, its whisperings. He has seen and experienced the clang and clash of man's inner warfare, and he knows the tactics of the enemy. His experiences are an ever-present monitor to him. But the saint knows none of these things, and is consequently the more liable to fall a prey to the alluring net of sin. Having never done battle with the promptings of his lower self, he has not had to learn the chastening and protecting lessons of repentance with its life-giving spiritual properties. If we would only steer the ship of our little life by the chart of the Penitential Days' teachings about God and man, the enigmas of the world would lose half their poignancy for us. We could say with Omar Khayyám:—

> Think not I dread to see my spirit fly,
> Through the dark gates of fell mortality:
> Death has no terrors when the life is true,
> 'Tis living ill that makes us fear to die.

J. ABELSON.

Alien Immigration Returns.

The Board of Trade return for the month of August shows that 9,817 aliens not described as en route for places abroad arrived at ports in the United Kingdom, as compared with 8,089 in August, 1903—an increase of 1,728. The number of sailors included in these totals was 1,054 and 958 respectively. The aliens who arrived here, and were described in the lists as en route to places out of the United Kingdom were 10,425 last month, as against 10,518 in August, 1903, a decrease of 93. Taking the two categories, the total number of aliens arriving in August, 1904, was 20,242, as against 18,607—an increase of 1,635. For the eight months of the present year the aliens not described as en route to places out of the United Kingdom numbered 58,073 as against 55,549 in the first eight months of 1903—an increase of 2,524. Those en route to places abroad totalled 65,904, as against 97,469, a decrease of 31,565. Taking the two categories together, the total number of aliens who arrived at ports in the United Kingdom during the first eight months of the year was 123,977, as against 153,018—a reduction of 29,041. The return adds the usual statement that "the aliens not described in the alien lists as en route, etc.," do not necessarily come to this country for settlement, there being, in fact, a large emigration of foreigners from this country, while many of the aliens arriving from continental ports return to the continent.

A POWERFUL PROTECTOR

WRIGHT'S COAL TAR SOAP

PROTECTS from all infectious diseases.

4d. a Tablet.

THE NURSERY SOAP

COLONIAL AND FOREIGN NEWS.

AUSTRALIA.

A Melbourne correspondent, writing on August 8th, says: The proposed amalgamation of the Metropolitan Hebrew Congregations, in which the Hon. Nathaniel Levi is greatly interesting himself, was advanced one stage further when, at the special meeting of the members of the Melbourne Hebrew Congregation, held on the 7th inst., the resolution for amalgamation, as proposed by Mr. Levi, was unanimously adopted. The members of the East Melbourne Hebrew Congregation will be called together at an early date to consider a similar proposition.

AUSTRIA HUNGARY.

The Ninth International Press Congress was opened on Monday at Vienna in the Marble Hall of the Reichsrath by Herr Wilhelm Singer, Editor of the *Neues Wiener Tagblatt*. The *Times* correspondent says that Dr. Lueger, the anti-Semitic Burgomaster of Vienna, assured all present of a hearty welcome, though many of them were doubtless his personal enemies. It was not his business, he said, to distinguish on this occasion between friend and foe, but to throw open Viennese hospitality to the Congress without distinction of race or religion, birth or nationality. In so doing he was animated by a sentiment of healthy egoism, for he wished the charms of his beloved city to be known and appreciated abroad. Therefore, he shut both eyes tight, and extended a hearty welcome to all the guests.

The latest returns of the population of Hungary show that at the time the figures were compiled there were 707,472 Jews in the kingdom. Of this number 451,209 were Magyars, 223,488 Germans, 13,370 Slovaks, 5,359 Roumanians, and 1,152 Russians. The remainder were mostly Croats, Serbs, and Slovenians.

The Emperor has conferred the title of Baron on Herr Wilhelm Guttmann de Gelfe, a large landed proprietor and manufacturer, and his two brothers.

Herr Joseph Karl Löwenberg, of Vienna, General Director for Austria of the New York Life Insurance Company, has been honoured by the Emperor with the Cross of Officer of the Francis Joseph Order.

The Minister of Education has appointed Professor and Hofrath Dr. Samuel Grünhut, President of the Government Examining Board on Law.

CANADA.

Miss Ada Goldstein, of Winnipeg, has gained four first prizes and a silver medal for paintings on china at the Dominion Exhibition.

GERMANY.

Rabbi Heinrich Weiss, of Hamburg, died from apoplexy on the 7th inst., at the age of sixty-four. The deceased, who was the husband of Karoline Deutsch, the well-known Hamburg authoress, was appointed in 1879 Rabbi of Wallich's Klaus-Institut, and occupied that position till his death. He was also for many years an official of the orthodox Chevra Kedisha of the Jewish community. As an excellent Talmudist and Jewish savant, he enjoyed high esteem and appreciation among a wide circle of the community. His interment took place on the 9th inst., at the Jewish Cemetery of Ohlsdorf. The funeral was attended by a large concourse of people in carriages and on foot. Besides his relatives and many friends, all the Rabbis and preachers of Hamburg and Altona, as well as the members of the Administrative Boards of the various Jewish institutions, were present.

Justzrat Heymann, President of the Jewish Congregation at Altona, received the Order of the Red Eagle, Fourth Class, on the occasion of the Emperor's visit to Schleswig-Holstein.

INDIA.

A Jewish Football Club has recently been formed in Calcutta. The members are native Jews.

Mr. Ignatz Holzmann, a native of Hungary, who died last month at Calcutta, was one of the most prominent figures in commercial centres of that city. He had a thorough knowledge of seven European languages, and was a great Hebrew scholar. Mr. Holzmann was, however, chiefly distinguished as a philanthropist, and many a time was he to be seen going from door to door, immediately before Jewish festivals, giving help to deserving poor families. But as his benevolence knew neither caste, creed nor colour, *The Voice of Sinai* suggests that the best homage to his memory would be to found in his name a charitable institution for the accommodation of the poor and needy, in whose service he laid down his life.

UNITED STATES.

The New York correspondent of the *Daily Telegraph* cabled last Friday:

An extraordinary fatility occurred at Brooklyn Cemetery to-day. Yetta Berkowitz, a beautiful young Jewess of eighteen, accompanied by two rabbis, went to pray over the grave of her recently-buried twin sister. After the rabbis had prayed, the girl, in a paroxysm of grief, threw herself over the mound, moaning and lamenting. When she was about to rise she touched the headstone with her hand and it fell, killing her instantly, the rabbis being powerless to render assistance. The twin sisters were deeply attached, and when the first died, two years ago, Yetta was nearly insane with grief. Often she said that she wished she was dead and buried in the same grave as her sister, and this prayer will shortly be realised. Meantime, two men responsible for the erection of the headstone have been arrested and charged with manslaughter.

In his letter accepting nomination as Republican candidate for the Presidency, Mr. Roosevelt states that the State Department has gone to the limit of diplomatic usage to make evident to the world the depth of American conviction that discrimination and oppression on account of religion are acts of injustice, and the Department will continue its pressure. The Democratic demand for negotiations to secure equal treatment for all Americans from Governments not according it is characterised as evidence of ignorance.

Rabbi Lippman Mayer, ex-Rabbi of the Rodeph Shalom Congregation in Pittsburg, died on the 30th ult., at the age of sixty-three. Rabbi Mayer was born in the Duchy of Baden, Germany, and he was educated at the Universities of Wurzburg, Berlin and Heidelberg. He came to the United States in 1869, and became Rabbi of the French congregation in New York. He came to Pittsburg in 1870, where he worked until 1901. The large and wealthy congregation Rodeph Shalom was practically built up by him. On his retirement he was succeeded by Rabbi J. Leonard Levy, of Philadelphia.

Rabbi J. Leonard Levy has been elected on the Board of Directors of the Western University.

Mr. A. W. Rich, President of the Industrial Aid Society of Milwaukee, has sent about twenty Jewish refugees from Russia and Roumania to Wells, Mich., to work in the lumber camps of the I. Stephenson Company. If they show ability and willingness to work they will probably be placed on farms along the railway. The work of the Milwaukee Society is under the jurisdiction of the Industrial Aid Society of New York.

Joseph Bornschin, who was a wealthy Jewish resident of Paducah, Kentucky (says the *Jewish Exponent*), has bequeathed 10,000 dollars apiece to seven engineers of the Illinois Central Railroad, who had been counted amongst his closest friends for many years. Mr. Bornschin was an engineer on the same system, purely for love of the work, and resigned his position on the death of his father, a few years ago, because he felt it his duty to devote himself to the responsibilities that devolved upon him through the large estate he was called upon to manage.

The State Civil Service Commission of New York postponed the examination of candidates of the Jewish faith from September 10th to the 13th on account of the New Year.

The Hebrew Talmudical College of Cleveland (Ohio) has been incorporated as an institution to prepare rabbis for orthodox congregations.

Musical and Dramatic Notes.

On Thursday week, Mr. Zangwill's play, "Merely Mary Ann," was produced with considerable success at the Duke of York's Theatre. It is a dramatised form of the extremely graceful little story of that name which Mr. Zangwill wrote some years ago, and has the same cleverness of characterisation as the book; nevertheless, it is a very slender theme with which to fill out four acts. The play, too, is what Mr. Zangwill never is in his writings, oft-times commonplace and uninspired. In the first act, where Mrs. Leadbatter's various lodgers, a journalist, an intoxicated medical student, and the sisters Trippet, music hall dancers, come home one by one, there is nothing particularly original, although words are put in each character's mouth to raise a laugh. There is a touch of pathos in the tired, serious little servant staying up last of all to put out the lights and see the lodgers safely to bed, and here begins the romance of Mary Ann, surely the most unsophisticated maiden that was ever brought from the country. One of Mrs. Leadbatter's lodgers, Lancelot, is a musical genius, poor and proud, who cannot write the music that pays, because he wants to be true to the higher art; from rough irritability towards the little servant his manner gradually changes to a protecting tenderness. One's sympathy, however, is all with Mary Ann, and not with Lancelot, who has the egotism, waywardness and trying ways of a genius. Step by step the idyll deepens till at last Lancelot and Mary Ann are about to start a new life in a tiny cottage in the country, where he shall be inspired to give the best of himself in music, and Mary Ann shall minister to his needs. But at the eleventh hour Mary Ann quite unexpectedly finds herself an heiress, and as Lancelot cannot carry off to his cottage an important young millionairess, the parting of the ways is reached. To gratify the usual demand for a happy ending, Mr. Zangwill brings Mary Ann and Lancelot together again half a dozen years later, when the little simple maid-servant has become a graceful Lady Bountiful, and Lancelot a famous composer. Very speedily Mary Ann forgives the musician his cowardly behaviour towards her in the past, and listens to his words of love, coming in at the close of the last act with the familiar badge of domestic service perched on her soft hair, and drawing on her gloves as of yore, when she waited on him in Mrs. Leadbatter's lodging house and always slipped on the gloves he gave her that her red rough hands might not jar on his æsthetic taste. Needless to say, Mr. Zangwill has introduced many graceful and tender touches, and yet for a writer of his ability, "Merely Mary Ann" is a tame piece of dramatisation. The landlady and her affected daughter are cleverly delineated, but the unctuous clergyman who brings Mary Ann the news of her inheritance, Lord Tottenham, the motor enthusiast, who can only liken his lady-love to an automobile, and even the music publisher, strike no new note. The best bit of characterisation is that of Peter, the business-like friend of Lancelot, who goes in for tea by day and tunes by night, and makes a large sum of money by writing a popular melody, the very sound of which causes the most extreme irritation to Lancelot, who has no idea that it is the work of Peter, as it was published under an assumed name. The character of Mary Ann is delightful throughout, and was excellently played by Miss Eleanor Robson. Few of Mr. Zangwill's witticisms missed fire, but the pouring of the tea on the carpet, the discharge of soda water from the syphon, and the hurling of the crockery by the composer when things get on his nerves, are all old tricks. One missed everywhere the force, originality and genius which distinguished such books as "The Master," and "The Mantle of Elijah." Instead, we are offered a gentle, graceful little play, daintily told, with plenty of mild amusement, and which went its even way to a happy and commonplace ending. A word of praise must be given to Miss Rosa Leo for her admirable rendering of Miss Cécile Hartog's melody set to the words of "Mariana." Mr. Victor Benham specially composed an interlude.

Mr. I. Zangwill is to write a new play, "The Serio-Comic Governess," which, before being produced in London, will be presented in New York by Mr. Charles Frohman. Mr. Frohman has further arranged with Mr. Zangwill for another new play, which will probably be called "Jenny."

Miss Hilda Jacobsen has scored a distinct success in "The Catch of the Season" as Miss Honoria Bedford, Lady Crystal's daughter and step-sister of Angela, the little Cinderella of this modernised fairy tale. Miss Jacobsen has a clear, melodious voice and sang with capital effect the vocal numbers allotted to her. Miss Jacobsen has a stately presence and a vivacious manner, and is an agreeable addition to the Vaudeville company. The piece is so essentially modern and up-to-date that, of course, there is a smart young Jew in the society crowd with dark wavy hair, high colouring, marked nose and pronounced lisp. Mr. Stanley Brett, as "Higham Montagu," gets one of the laughs of the evening by mentioning that his college was "Christchurch, the Montagu's all go to Christchurch," and another, when he remarks from the point of view of an outsider, "I do envy the Jews, they are so clever."

Mr. H. Wilson Lumley is now on tour with "A Country Mouse," in which he plays a leading part with great success.

At Devonshire Park, Eastbourne, on Thursday last, Mr. Archy Rosenthal played a Pianoforte Concerto, with orchestra, by Mr. Algernon Lindo, which was much appreciated.

Miss Norah Kerin is playing Miranda in "The Tempest" at His Majesty's.

Mr. Samuel Suravitch (late Moody-Manners Opera Co.) is now residing in Cork. Last week he successfully played the leading baritone parts in "Faust" and "Maritana" in the St. Just Opera Co.

Mr. S. L. Wertheim (a member of the Queen's Hall Orchestra) last week played the viola in Mozart's "Concertante Symphony for Violin, Viola and Orchestra," and showed himself to be thoroughly master of his instrument. The lengthy and trying composition was skilfully performed, and at its conclusion the executants were enthusiastically applauded.

The Orthodox Congregations of Frankfort.

It may be of intestest to the Jewish public in England to learn something of the curious state of affairs prevalent in Frankfort-on-the-Main, where two quite orthodox congregations exist, each with its own synagogue, each with its own rabbi, against whom the other party may have prejudices, but whose orthodoxy they cannot publicly or conscientiously impugn. While this article deals primarily with the position of the orthodox, it necessarily has a bearing on the general question of the constitutional development of the synagogue.

The Frankfort congregation is of great antiquity, and its ritual, as preserved by the orthodox, has some peculiar local usages, mostly consisting in the non-reception of certain later parts of the liturgy. Yet in the early part of the last century the flood of reform penetrated even here, and things reached a point at which it became intolerable for the orthodox to have to submit. They ceased to attend the services in the synagogue, and, for a time, worshipped in private conventicles. At length, in 1851, eleven earnest men met together and started a movement which led to the formation soon after of the Israelitische Religions Gesellschaft (I.R.G.). This was a society, maintained by voluntary subscriptions, with a place of worship in which the members might hold the ancient services in accordance with their consciences. The society established a separate Shechita, a Jewish day-school, and other communal institutions, and their first rabbi was Sampson Raphael Hirsch, whose influence has been great in modern German orthodoxy. He remained their rabbi till his death in 1888.

In the older parts of Prussia every Jew had, by law, to belong to the local Jewish congregation or *Gemeinde*, and to pay a synagogue rate thereto. The position of the Jews in the free town of Frankfort was governed by the laws of that place, which were numerous and not very clear, and which continued, to some extent, in force after its annexation by Prussia in 1866. Soon after this event the governing body of the chief congregation claimed the right to levy contributions on all the Jewish inhabitants, and thus a new source of friction arose between the two parties. This right was sometimes contested, but it was not until 1896 that it was clearly decided that no such right existed within the former free city. In the meantime it had been assumed on all hands that the state of affairs was now practically the same as in the older parts of Prussia.

But before the legal decision of 1896 the severity of the Prussian law had been somewhat mitigated. Hirsch, and Dr. Hildesheimer, the rabbi of a dissentient orthodox congregation at Berlin, where the state of affairs was somewhat analogous, had made great efforts, and, in 1876, through the instrumentality of the eminent Jewish Member of Parliament, Lasker, had procured the passing of a law permitting a Jew to leave the congregation of the place where he lived, after making in person before a judicial official a declaration of conscientious objection.

Immediately after the passing of this law, the governing body of the Frankfort Congregation adopted a more liberal attitude. The I.R.G. and its rabbi felt themselves unable to meet them, but finally the so-called "compromise" was agreed to by the governing body of the chief congregation, and by certain individual members of the I. R. G. The congregation undertook to build a new synagogue to be conducted on strictly orthodox principles, with a rabbi agreeable to the orthodox, and to leave the superintendence of this synagogue, and of matters in which the orthodox could desire guarantees, such as the Shechita and the Mikva, to this rabbi, and to a commission constituted of thoroughly orthodox members. In order to prevent the infiltration of unorthodox elements, a vacancy in the commission was to be filled by the governing body selecting one out of three names proposed by the commission itself. Moreover, financial matters were to be so arranged that none of the contributions of the orthodox were to be used for purposes distasteful to them. These promises were duly carried out, and Dr. Horowitz was appointed as the orthodox rabbi. Appropriate resolutions were passed by the governing body, but it seems that the compromise has no legal support, and rests only on the liberality and good faith of the heterodox majority.

The leaders of the I. R. G. allege that this liberal attitude was adopted, not because the governing body of the chief congregation had become more respectful of the consciences of the orthodox, but merely to avoid the loss of a considerable number of members, some of them among the richest and most influential Jews of Frankfort, and this opinion has influenced and partly explains their action up to this day.

Great efforts were now made by Hirsch to induce his flock formally to separate themselves from the chief congregation, but he met with no great measure of success. Many of the members of the I.R.G. were quite satisfied with the concessions just made to them by the chief congregation. Many, though not satisfied with these concessions, or doubting the sincerity with which they had been made, yet found themselves now unable to make the conscientious declaration. Apart from all scruples of conscience, there is always the great power of inertia. To take a decided step, and one of a new character, was not easy. And even among those who were not wanting in energy, there was a widely spread feeling that it was not well formally to separate from a congregation which had existed so many hundred years.

Thus things continued, the chief congregation embracing, in name at least, all the Jews of Frankfort, most of the orthodox belonging also to the I. R. G.

In 1896, as related above, it was judicially declared that the Jews of Frankfort were not obliged to belong to the chief congregation, which thus saw itself in danger, not only of losing the contributions of those who belonged to the I. R. G., but also of all Frankfort Jews who should not care to pay up. Anxious to strengthen their position, they found in their way the I. R. G., who welcomed a state of things in which all might freely adhere to them who were of their way of thinking. The I. R. G. did not, however, seek for themselves any legal power of exacting contribution from their own members.

The matter was solved by the passing, in 1899, of a special law for the town of Frankfort, imposing upon all Jews living therein the obligation of belonging to the chief congregation (which carried therewith liability to pay the synagogue rate), with the exception of such as, within the space of three months from the passing of the law, or of their attaining their majority, should declare in writing that they desired to adhere solely to the I. R. G. But, for this, no appearance before a judicial official and no making of a conscientious objection is required.

The I. R. G. was greatly strengthened by these events. The constant agitation for separation which had been carried on within that body now bore its fruits, when to separate was no longer such a serious matter. Ancient hostilities between the two bodies had somewhat calmed down, and recent events had put them more in a position of equality. A formal declaration of conscientious objection was no longer required. Moreover, many Jews had recently immigrated into Frankfort, and been incorporated in the chief congregation, and these were not held by the same ties as had proved so powerful twenty years before. The majority of the members of the I. R. G. have, by now, seceded from the chief congregation. It is still adhered to by orthodox Jews who were really satisfied with the compromise (which does not prevent them often being also members of the I. R. G.). Its orthodox synagogue is attended by many not personally orthodox, who yet like the old services. Many of the members of the I. R. G. still do not eat of the Shechita of the chief congregation. The reverse is not the case.

What, then, are the theoretical arguments upon which the two parties may reasonably attempt at the present day to support their respective positions? What prejudices are entertained by extremists I will not enquire; nor do I presume to deal with the individuality of the respective rabbis.

The one party adhere to a congregation which supports at one and the same time an orthodox and a reformed place of worship. Some of them may feel sensible of the one-ness of Jews of all shades of opinion, and cheerfully acquiesce in the joint administration for common purposes of synagogues with very different types of ritual. Others feel strongly the desirability of adhering to a very ancient congregation, and hope that the dominant spirit of reform may prove only a passing phase in its long history; while at the worst, in the event of a return to the old illiberal attitude, they have still the right to leave it under the conscience clause of the law of 1876.

The other party, perhaps, feel it not well to join with the heterodox for any religious purpose. They mistrust their sincerity, recollecting the circumstances under which the compromise of 1877 was made, and feel that the right given by the Law of 1876 is not enough, but that in order to ensure the maintenance of the present liberal attitude of the old congregation, or to deal with a deviation therefrom, there must also be ever ready a rival set of orthodox religious institutions.

To sum up, if a general return to orthodoxy is probable the first party are right. If the heterodox are only inspired by a momentary liberal impulse, or by fear of competition, or if it is wrong to unite with them at all, the second party are right. If, however, the true solution of the difficulty caused by the existence among Jews of many shades of opinion, and in particular of the desire for different religious services, lies in the establishment, within one and the same congregation, of various places of worship with different services, the first party are again right: though it would be well that they should enjoy a stronger constitutional position within the congregation.

M. E. L.

HAYES INDUSTRIAL SCHOOL.—This small school of fifty-four boys selected five boys to represent the South of England Home Office Schools in the all-England cricket championship on the 8th inst. The Southern team men went North in charge of Mr. I. Ellis, the Superintendent of the School, who is also Hon. Secretary of the Industrial and Reformatory Schools' League. For the first time in the history of the North v. South contests, the cup was brought South, and this result was almost entirely due to the Hayes representation. The scores were: South, 187 for 6: North, 47 and 46. Of the Hayes boys two batted and scored 44 and 28 respectively. The Hayes bowler took 13 wickets for 56 runs, while the wicket-keeper (also a Hayes boy), stumped six and caught one. On the Paddington Recreation Ground on the 6th inst., Hayes School defeated St. John's, Walthamstow, and was thus placed at the head of Section A of the League. On the 14th inst., the School played its final match on the same ground.

Think of the Value and the Cost.

. . THE . .

BUTTERICK PENNY MAGAZINES

For OCTOBER—Now Ready.

Butterick Fashion Guide for Ladies.

One Penny. (By Post 2d.)

FREE PATTERN OF THIS

SERVICEABLE COAT.

32 pages describing and illustrating all the latest and incoming fashions, How to cut and make a Tucked Shirt Blouse, The Uses of Fur as a Trimming, The Uses of Crepe and Tissue Paper, &c., &c. A REAL PRACTICAL MAGAZINE.

Butterick Fashions . . . . for Young People.

One Penny. (By Post 2d.)

TWO FREE PATTERNS OF

GIRLS' COAT AND SKIRT.

All the latest ideas in Children's Dress fully depicted and described, together with much valuable information concerning their up-bringing and amusement.

THE MOTHER'S HELP.

ALL NEWSAGENTS & BOOKSTALLS KEEP THEM. GET THEM TO-DAY.

BUTTERICK, 87 & 89, Paul Street, Finsbury, E.C.

THE SYNAGOGUES.

The reports which have reached us of the services in metropolitan and provincial synagogues mention that there were crowded congregations on the New Year. There were larger attendances than usual on the second day owing to its having this year fallen on Sunday.

Great.

The Chief Rabbi, preaching at the Great Synagogue on the text, Psalm cii., 28, "O my God, take me not away in the midst of my days," referred to the heavy death-roll of last year, and especially to the loss which the House of Israel has sustained in the demise of one inspired with such noble enthusiasm as was Theodor Herzl. The Chief Rabbi proceeded to develope with great emphasis the theme that the aim of the celebration of this Festival was to impress the fact upon us that not only the period from New Year to the Day of Atonement, but our whole life, constituted "Yomim Nowroim," solemn, awe-inspiring days, during which we have to work out our salvation and prepare ourselves for eternity. Dr. Adler read out a telegram which he had received from Smela, which had been the scene of such terrible outrages twenty years ago, and where within the last few days rioters had done their cruel work. Seeing that there was no radical improvement in the condition of our Russian brethren, how zealously should we strive, by upright and law-abiding lives, that these shores might never be closed to the unhappy fugitive from persecution and oppression.

The children's services were conducted by Mr. A. W. Turner, assisted by Mr. S. Newman, senior students of Jews' College. Mr. Turner preached on the first day, taking as his text: "Love thy neighbour as thyself." Mr. Newman preached on the second day on "Obedience to Parents." Mr. Turner also acted as Baal Tokeah. Admirable order was maintained during the services, chiefly owing to the exertions of Mr. D. Michaels.

Bevis Marks.

The services were conducted by the Revs. S. J. Roco and S. Conquy. Mr. M. P. Mendoza acted as Baal Tokeah.

Lauderdale Road.

The services were read by the Revs. J. Piperno and D. B. de Mesquita, B.A. On the first day the Haham delivered a sermon. Mr. E. N. Martinez was as usual the Baal Tokeah.

Berkeley Street.

The sermon was preached by the Rev. Morris Joseph from Psalm xlvii., 7-9: "God is the King of all the earth; sing ye praises with understanding. God reigneth over the nations: God sitteth upon His holy throne." This Psalm, sung before the sounding of the Shophar, struck the keynote of the day's message. God lived and reigned—this truth was embodied in the liturgy for the Festival, and to proclaim it was perhaps the original purpose of sounding the Shophar. For acknowledgment of the Divine rule, and of the imperiousness of the moral law, was the preliminary condition of amendment and of the moral life. "First crown God," said the Rabbins, "and then seek His mercy." It was all the more needful to cling fast to the belief in the moral government of the world, seeing that events seemed so often to contradict it. The contradiction, however, was an illusion due to men's restricted vision. They had despaired, for example, of redress for the wrongs endured by the Jews in Russia in common with many of their fellow-countrymen of other religions. But this terrible war had proved that God lived and reigned. Official iniquity was answerable for Russian persecution, and it was the governing class which was responsible for the war and its dire calamities. Russia's own sins, then, were chastising her. While firmly believing this, and beholding with satisfaction the vindication of the Divine justice, they sincerely deplored the horrors of the war and the suffering it entailed upon myriads of human beings. "God," then, "reigneth over the nations"; but the individual life, too, bore tokens of His rule. To the sinner the just recompense for his sin, but to the upright in heart the glad fruits of his righteousness. Goodness was the Divine ordinance, and in their struggles after rectitude they had the universe with them.

Hambro.

The services were conducted by the Revs. J. Hiller and W. Esterson. Mr. Saul Solomons acted as Baal Tokeah. Mr. Esterson preached on the first day. He said: The New Year suggests the powerlessness of man in the hands of a mighty Providence who directs his steps. This is the lesson of the Shofar to be sounded to-morrow. Let its notes fill our hearts with resignation and submission to the Divine Will; let it teach us to live each day in the knowledge of His greatness and our littleness; let it awaken us to our folly and sinfulness; let it help us to banish from us every evil word, every evil thought; let it strengthen us to make new resolutions to be better men and women; let it inspire us to pray with true and penitent hearts for pardon and forgiveness, so that our prayers may be accepted, and we may all be inscribed בספר חיים טובים.

New.

The services were conducted by the Revs. S. Levy, M.A., and M. A. Epstein. Mr. Levy preached on the first day from Jeremiah xxxi., 7: "O Lord, save Thy people, the remnant of Israel." Rabbi I. I. Lewy, of Jerusalem, acted as Baal Tokeah.

Central.

The services were conducted by the Revs. E. Spero and Michael Adler. In the course of his sermon on the first day, Mr. Adler referred to the losses sustained by the community during the past year. The name of Mr. Samuel E. Moss would always be cherished by the congregation of the Central Synagogue as one who loved his work, and who gave his services to the synagogue in a spirit of devotion and loyalty to his faith.

Hampstead

In order to cope with the unprecedented demand for seats, the Executive had called attention by circular to the services being held at the Brondesbury temporary synagogue. A free service was also arranged in the Board Room of the synagogue, presided over by Mr. C. Guggenheim, acting for the Wardens, at which the prayers were read by Messrs. M. Gollancz and J. Kohn. The Rev. A. A. Green also attended and took a small part in the service. The attendance of children was so great that, with the assistance of Miss M. Myers, a children's service was improvised. In the synagogue the prayers were read by the Revs. W. Stoloff and A. A. Green. Mr. Green preached on the first day.

Borough.

The services were rendered by the Rev. M. L. Cohen and Mr. M. Key. On the 1st day, the Rev. Francis L. Cohen, on the invitation of the Wardens, delivered a sermon, in which he urged upon the congregation the necessity of a religious awakening on the part of every individual Jew. His sermon was based upon the text, "Awake, Awake, Oh daughter of Zion; put on thy strength."

East London.

The services were conducted by the Revs. J. F. Stern, I. Greenberg and S. Anekstien, assisted by Mr. N. Abelson. The Rev. J. F. Stern preached on "Divine Providence" on the first day, and officiated as Baal Tokeah on the second day. The voluntary choir, under the direction of Mr. H. Weinstein, rendered efficient service.

North London.

The services were conducted by the Revs. S. Munz and Walter Levin. Mr. Levin preached on the first day, taking "Life" as his theme. After explaining the different views of life it was possible to take, he said in conclusion: Time, like life, once past, is gone for ever. No one should ever make any mistake about this, or trifle with the present moment under any notion that the flying hour will ever wing its way back to him. As well recall the north wind or try to fill again the emptied rain cloud as to recall one single action or wish of the past year, or try to take back one angry word. All is fixed, steadfast, irrevocable, stereotyped for ever. As we look back upon the old year perhaps some of us mourn over deeds we would much wish to undo, words and thoughts of which we are ashamed. If so, let us look forward now, not backward. Life is too short to sit down and cry, "O what might have been." This is the cry for us, "What may yet be"—new opportunities for good, new possibilities that have never yet been touched, new light, new joy, new peace.

Dalston.

The services were rendered by the Revs. J. Lesser and D. Wasserzug, assisted by the choir under the direction of Mr. I. Goldston. The duties of Baal Tokeah were again undertaken by Mr. M. Goldstein. Mr. Wasserzug preached on the first day. Services for the sons and daughters of members over the age of thirteen were held in the Schoolrooms (which have been thoroughly renovated) adjoining the synagogue, Messrs. Gowler and Italianer officiating. Under the direction of Mr. M. Drukker, Chairman of the Education Committee, the members of the Board of Management acted as stewards. A third service (for children under thirteen), was held in the Vestry on both days. Mr. E. Drukker, of Jews' College, read the services. The sermons, written by the Revs. S. Singer and L. Mendelsohn, were read by Misses Wechsler and De Winter, who, together with Miss S. Hyams, acted as stewardesses.

Hammersmith.

The induction of the Rev. S. Alfred Adler as the newly-elected Minister of the Hammersmith and West Kensington Synagogue took place last Friday evening, and was made the occasion of a brief but impressive ceremony. There was a large attendance. Supported by the Wardens, Messrs. J. M. Levy and L. A. Solomon, and Mr. S. Freedman, Financial Representative, Mr. Adler entered the synagogue, the Rev. G. Prince meanwhile intoning *Boruch Haba*. Mr. Prince having read other suitable verses in Hebrew, Mr. Adler read Psalm xv. in English. Afternoon service having been read, Mr. Adler offered up the following prayer:—"Almighty and Allmerciful Father! With hearts attuned to gratefulness, we thank Thee this New Year's eve, for having brought us, in health and well-being, unto this solemn season. We beseech Thee give of Thy light, Thy truth and Thy guidance, to illumine Thy servant on the way of life. O send out Thy light and Thy truth, let them lead me, bringing me with heart-whole faith and trust to the service of this, Thy holy house! Inspire me with the spirit of loving service, so that I may ever labour for the true good of Thy house, for the uplifting of the true Jewish honour, for the benefit of my people, and the raising aloft of the Standard of Judah. Illumine my life with Thy light, for with Thee is the fountain of life; by Thy light shall we see light. Inspire my life with the dual virtues of sincerity and humility, with single-minded zeal, and with heart-whole energy, so that self may be lost in Thee! Put of Thy spirit upon me, the spirit of wisdom and understanding, and of wise counsel, and of the fear of Thee. Grant me health and strength, and full clear hope in Thy ways and in Thy great goodness, so that my work may be transfigured through love; so that despondency and doubt may ever give way to undaunted courage, unflinching trust, unswerving devotion to Thy service, and to my holy calling. Our prayers ascend unto Thee on behalf of my beloved colleague. Prosper our united efforts, made in love and brotherhood, to the advancement of this congregation, the uplifting and ennobling of our brethren, their help in sickness and distress, showing them ever the paths of rectitude and honour. O Lord bless and prosper this congregation, its leaders and Wardens, and all those who work for its welfare, and for the advancement of Thy kingdom upon earth. Grant that this sacred edifice may go from strength to strength, that it may ever be an inspiration towards a higher life, a centre of educational and philanthropic effort, a comfort to those who mourn, a haven to the afflicted, light to those who walk in darkness. O Lord, we know how frail we are; how far short, at best, we must fall of the realisation of the ideal; how all our best efforts, our noblest plans are but 'broken lights' of Thee; how great is the contrast between the 'patty done,' and the 'undone vast.' But Thou wilt beautify and perfect this work, if it be wrought in Thy name. So mayest Thou sanctify and hallow it! Strengthen in our midst the threefold cord, not easily broken, of peace and love and willing service. Lead us by the still waters of Thy law of love. Inscribe us all for a happy year. And may the beauty of the Lord our God be upon us, and establish Thou the work of our hands, yea the work of our hands, establish Thou it, for peace, for life, for blessing. Amen." The Rev. G. Prince then proceeded to read *Maariv*.

The New Year services were conducted by the Rev. G. Prince, who read Musaph, and by the Rev. S. Alfred Adler, who read Shacharith. Mr. Adler delivered his inaugural sermon, as Minister of the synagogue, on the first day. He took as his text: "But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul" (Deuteronomy iv., 29). Mr. Adler said: "This, the first day, and the first Sabbath, of the Jewish New Year, is also the first occasion whereon I officially occupy this pulpit as one of your ministers. To all of us here present, this day has a sacred and a solemn significance. The New Year—be it the civil new year or the religious new year—constitutes a kind of landmark in our lives. It is one of life's milestones; a brief halting-place in our ascent of the hill of life whereat we pause and, in accordance with its peculiar function as the "Day of Memorial," look back upon the past year, its successes and failures, its tragedies, comedies and errors, its joys and sorrows, aye—and look forward, too, towards the veiled and unknown future; towards the higher summits lost in the moving mountain mists; the hidden secrets known alone to our Father in Heaven; "the secret things belong unto the Lord our God." But God is great and good; in Him must we trust—for the guardian angel of Israel slumbereth not, nor sleepeth—guiding and guarding, sheltering and protecting, amid all the perplexities and difficulties, all the trials and sorrows of life here on earth. And if this day means all this to you, does it not mean all this—and, perhaps, something more to one who comes among you to-day, almost for the first time, to many of you almost a stranger, and with all the diffidence and reserve of one who feels that there are barriers to be broken down, before the understanding can be complete and perfect; to one who, this day, enters upon a new phase of his career, and has much arduous and serious work before him? Friends! We all of us stand in need of the comfort of prayer and of the balm of prayer, for "more things are wrought by prayer than this world dreams of"—prayer to renew and to enforce our faith and hope in God, to restore us to His living presence. "Our Father, our King, turn us not away empty from before Thee!" And so, our prayers ascend that the future may come unto us with hands laden with gifts—spiritual and material—that the future may be as to-day and much more abundant, that our religious life may be strengthened, that our hopes for our children may be fulfilled in Hannah's prayer recorded in to-day's Haphtorah. "For this child have I prayed"—prayers that our tears may be wiped away, and that the rough and sorrowful things in our little lives may be smoothed out; that those that sow in tears may reap in joy, that our material prosperity may honourably increase; prayers for increase of health and strength; the glowing hope—וכימיך דבאך—"As thy days so thy strength be"—prayers that we may put the past, with its trials and sins and shortcomings, wholly behind us; that we may look forward towards the realisation of a happy New Year, and that we may be inscribed for a happy life; that beyond the dim and doubtful present we may see the "Light behind" מבית לפרכת "Beyond the Veil"—the beacon light of God which shines, perennially resplendent, beyond the everlasting hills. I have said that we all of us stand greatly in need of prayer—fervent, heart-whole prayer—perchance the "tear-drop and the sigh," too, for in the words of the Rabbis, "though the 'Gates of Prayer' be shut, the 'Gates of Tears' are never shut. But there is something else which custom has ordained should play a not unimportant part in the domestic and social celebration of the New Year. We are accustomed at this season to wish each other a "Happy New Year," לשנה טובה תכתב, and to send cards, more especially to distant friends and acquaintances, expressive of these good wishes. The good wishes, the kindly goodwill, the knowledge that we have the love and affection, the sympathetic encouragement and support, of true friends (how difficult, alas! to find) is dear and precious to us all. The New Year, which is to draw us nearer to God, is also to draw us nearer to one another, to inspire us with high ideals of mutual help, ideals of the true service of God through the service of man, to foster in our midst the sense of the Brotherhood of Mankind and the Fatherhood of God! Let our New Year's greetings, whether they be spoken or written, be sincere and heartfelt. Let them never degenerate into mere conventional and insincere professions of esteem. Let our wishes for others be as our wishes for ourselves; let us get the heart and the desire to translate the passive good wish into the active and zealous assistance of our fellow-man, the merging of self and of self-interest into the requirements of the many. It is this golden quality of sincerity in our profession of friendship which can make of the waste and arid wilderness of life a perfumed garden of true love. Let us prove by our fostering a warm, fraternal spirit, by our strengthening of the bonds of sympathy, and of those ties of affection which should unite and knit those who worship together לשם שמים, and who work together for a common cause and towards a common goal, that this synagogue consecrates us to a nearer life with one another, as well as to a nearer, truer life with God. I have said that we all of us stand in need of the good wishes of kindly friends. Need I tell you how greatly I, almost a stranger, stand in need of your good wishes, your sympathy, your co-operation, in the work to which I henceforth consecrate heart and mind! This day, however, has too full and deep a call to the individual soul for me to obtrude my own personality further upon you. I will, for the present, only express the earnest hope that I may, by my humility, my sincerity, by my devotion to the interests of poor and sick, by my devotion to duty and the Jewish cause, prove myself worthy of my holy calling. May my association with this

sacred edifice, my hearty co-operation with my esteemed colleague in his manifold efforts, yet further strengthen the ties which endear to you this holy place; may it deepen the religious life and quicken the religious enthusiasm of all those who worship here, making us all more eager to seek after God and to find Him. "And if Thou seek after Him with heart and soul, thou shalt find Him." Lord! open Thou the eyes of these that they may see! But we cannot, dare not see the New Year merely through the spectacles of our own immediate interests. The New Year is to enlarge, not to narrow our outlook. It is to be the starting-point of a revived national consciousness, as well as to signalise the re-kindling of the religious life of the individual. We are here to-day as a unit of world-Jewry, and our hopes, our outlook, our aspirations must co-ordinate with the hopes and outlook and aspirations of our brethren all over the world, for "All Israel are brethren" bound with gold chains about the throne of God. Time will not allow me to sketch, even in the most general outlines, those many stirring and moving events of the past year, momentous to our national and religious destiny. But this I may say. We meet to-day under the shadow of a great loss, the loss of one of Israel's greatest sons, and with the further knowledge that the Jewish problem yet remains sphinx-like, menacing, insoluble. Whether we regard the late Theodor Herzl as the leader of a forlorn hope which depended for its very existence upon the man and his magnetic personality, or whether we regard him as the temporary leader of an impersonal and immortal movement which will live and come to fruition, though his voice is stilled for evermore, all of us must agree that a prince and a great man has lately fallen in Israel שר ונדול נפל בישראל one who seemed to sum up in the beauty and complexity of his personality the greatness and the tragedy of Israel's history —a history of "warp and woof," shot through with colours grave and gay. But whatever be the irreparable losses of the year, however dark its outlook, however poignant its regrets, though the Messianic hopes of universal peace seem yet far distant as, through the smoke and cloud of warfare, we discern two great nations locked in deadly conflict, though the cry of an afflicted people still rings, full of sharp pain and tragic intensity, across the mournful Russian steppes, we must yet look forward hopefully to the future, we must yet seek after God, and if we seek Him with heart and soul, we shall surely find him. "And ye shall find rest for your souls." However dark be the Jewish outlook, with the undaunted optimism of our heroic race, we must find our inspiration in the Shofar and its memorial on this Sabbath day. This is the message of the New Year, the message of the Shofar, "Speak unto the children of Israel that they go forward," forward in the path of rectitude, upward on that road which leadeth towards the kingdom of Heaven! Yes, listen to the sound of the trumpet, and in its echo we shall catch, no longer the sob and the wail of broken hearts and broken hopes, but the steady tramp of regiments of Jewish warriors, ready now as in days of old to live and to die for His name's sake; in its echo we shall catch the distant music of God's own harmony. "And the new day rose bringing the New Year." The sound of the Shofar still ringing in our ears, must bear us onwards, upwards, through another year, marching "breast forward" along the difficult way of the new year, towards that love which never slumbers, that hope which never grows dim, that light which never fades away!—The sermon concluded with a prayer.

South Hackney.

The services were conducted by the Revs. Gatchell Isaacs and S. Blachman. Mr. ISAACS preached on the first day, taking his text from I. Kings viii., 30. The days were at hand when all Israel would offer up their prayers to God, craving forgiveness for their sins. Their penitence must not end with prayer; but when the like opportunities of sin occurred, when the like temptations arose, they must be resisted manfully and courageously. The choir, which had recently been augmented, reflected credit upon the choirmaster, Mr. A. Garfinkel. A service for the pupils of the South Hackney Synagogue Religion Classes was held in the large Schoolrooms, and was conducted by Messrs. J. Napper and L. Franks, the latter also acting as Baal Tokeah. The Misses T. Pizer, E. Pizer, Rosenberg and Davis, and Messrs. Benjamin and Isaacs, acted as stewards.

Stoke Newington.

On the first day, the Rev. HARRIS COHEN preached a sermon on "The Old Year's Last Message." He said that it was a custom in Israel for the relatives and friends of a dying man to gather round him and receive from him his parting words of instruction and blessing. True to this pious custom, he would ask his hearers to gather round the old year and hear its last words of exhortation and counsel. He appealed to the young men and women to shake off sloth and supineness, and become active and willing servants of God. He appealed to parents to bestow their unremitting care on the religious education of their children. The services were conducted by the Revs. C. Davies, H. Cohen, and Mr. D. Silverberg, and Mr. A. De Goode acted as Baal Tokeah.

The children's services in connection with the synagogue classes were conducted by Messrs. D. Silverberg and Lapinsky, Mr. W. Lazarus acting as Warden. Mr. E. Ish-Kishor, who acted as Superintendent, was assisted by Messrs. Dickson, Lyons, Smith and J. Ish-Kishor. Misses Smith and Silverberg took charge of the girls. The Rev. H. COHEN delivered an address during the second day's service.

Brondesbury.

Services were held in the spacious Creighton Hall of the Kilburn Grammar School, which had been placed at the disposal of the Committee of the Brondesbury Synagogue at an almost nominal fee, through the good offices of Mr. S. Barnett, the Chairman. As an instance of the goodwill of the Governors, it may be mentioned that the school vacation has been extended to the 20th inst., in order to admit of services being held on the Day of Atonement. The New Year services were conducted by the Rev. S. Rapaport and Mr. J. Hochman, of Jews' College. Mr. HOCHMAN preached on both days, the first day on "The Shofar," taking Psalms lxxxix., 16, as his text. He traced its origin, uses and significance, and treated it as embodying the voice of our past, the emblem of our present, and hope of our future. On the second day he preached on "Inward Strength," taking Proverbs x., 25, as his text, which he interpreted as meaning that wickedness is short-lived weakness, and righteousness is enduring strength.

Western.

The services were read by the Revs. H. Davids and Gerald Friedlander. The sermon was preached by Mr. FRIEDLANDER.

South-East London.

Owing to the insufficiency of accommodation for worship at the temporary synagogue in Pepys Road, the Committee were again compelled to hire the Amersham Hall, where services were held on both days of the New Year. The Rev. N. Goldston and Mr. S. Casimir conducted the services, the latter acting as Baal Tokeah. On the first day the sermon was preached by the Rev. N. GOLDSTON. Messrs. G. Jacobs, S. Frank and A. Lancaster acted as Stewards. A cover for the pulpit was presented by Mr. I. Misener.

Finsbury Park.

The services were conducted by the Rev. A. Perlzweig and Mr. M. Kenner. Mr. F. S. Spiers, B.Sc., read the Law, and Mr. S. Hamburger, as in previous years, acted as Baal Tokeah. On the first day Mr. J. DANGLOWITZ preached. In the course of his sermon he pointed out that the restoration of the walls of Jerusalem, in spite of every obstacle, was chiefly due to the keen sense of responsibility felt by the followers of Nehemiah and to their unanimity of aim and effort. The New Year should awaken the feeling of individual responsibility in the heart of every Jew. The ever-widening breach evident in Judaism necessitated personal service. The New Year sounded the warning note. Judaism, a religion of effort and action, required not so much more men as more manliness; not so much more persons as more personality.

Free Services.

As the Assembly Hall was not available this year, free services, under the auspices of the United Synagogue, were held at the Beaumont Hall, Mile End, E. These were conducted, as in previous years, by the Revs. M. Bregman and S. Aarons, the latter acting as Baal Tokeah. The Rev. DAYAN FELDMAN delivered addresses on both days. On the first day he preached from the text, Ps. xxxvii., 5-6: "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." The preacher indicated to the congregation the "provisions for the way" with which they must supply themselves for the New Year. Among these were a better knowledge of the conditions of life in the country in which they made their home, more foresight and forethought, greater self-reliance and self-help. On the second day Mr. Feldman spoke of the general significance of the Shofar sound and its message to that congregation. During the services there were in attendance Messrs. Lewis Levy, S. Finberg, P. Ornstien and A. H. Valentine. The arrangements were under the immediate supervision of Messrs. Samuel and Heftel, of the office of the United Synagogue.

For the first time, the United Synagogue instituted free services for women in the West Central district, which were organised by the Rev. Michael Adler and Mr. E. H. Goldberg. The Committee of the Lads' Club in Fitzroy Square lent their large hall free of charge, and some two hundred women were in attendance on both days. Mr. Frank Morley acted as Presiding Warden on the first day, and Mr. A. N. Jacobson on the second. The provision of these services was found to answer an urgent need, as the free services in Chenies Street are only for men.

BERWICK STREET SYNAGOGUE.—On the first day the Rev. D. KOHN-ZEDEK preached.

DEAL STREET COUNCIL SCHOOL.—Mr. S. Davis, Superintendent of the Wood Close Religion Classes, had charge of the arrangements for the services, which were attended by about 200 children. Among those who assisted were Messrs. Littman and Rubenstein, who read parts of the services, and Mr. Dickson, who acted as Baal Tokeah. Misses F. Aarons, Weinberg, Zimmerman, and Messrs. A. Levy and M. Zaktrager acted as stewards. Mr. S. DAVIS delivered addresses on each day. On the second day Miss Nettie Adler paid a visit and expressed herself pleased with the manner in which the arrangements were carried out.

MILE END NEW TOWN SYNAGOGUE.—The services were conducted by the Rev. D. Hyams and Mr. A. Jacobs.

OLD CASTLE STREET SYNAGOGUE.—The Rev. D. Moscowitz and Mr. N. Rosenthal officiated with a choir. Miss Rebecca Morris has presented a silk plush mantle in memory of her grandfather, the late Mr. Green, for many years Treasurer, and Mr. H. Chuadnovsky has made a similar gift.

PRINCES STREET SYNAGOGUE.—The Rev. P. Fassenfeld and Mr. J. Miller officiated. Mr. L. Masters has presented a silk plush mantle.

PLOTZKAR SYNAGOGUE (Commercial Road).—Messrs. Cohen and Abrahams officiated. The Rev. S. K. Melnik delivered an address.

POPLAR SYNAGOGUE.—The services were conducted by the Revs. M. Gray and I. Newman and Mr. Saunders.

SETTLES STREET CHILDREN'S SERVICES.—Over 500 children attended these services. Mr. Joseph Jacobs, the Superintendent of the Baker Street Hebrew Classes (who has acted as Reader since the establishment of the services), again officiated and superintended all the necessary arrangements. Mr. Sternheim and Miss Sternheim, Miss Benjamin and Mr. Rich gave their assistance, and Mr. Jacobs and Mr. Hyman were the Readers. Mr. Jacobs delivered the sermon on both days.

SPITAL SQUARE SYNAGOGUE.—The services were conducted by the Rev. B. Roseof. The Rev. A. Chaikin preached on the second day.

SPITALFIELDS DAY SCHOOL.—Services, conducted by the Rev. B. Schewzik, were held in a large tent erected in the playground. Mr. Lewis Levy, one of the Overseers of the Poor, visited the services on the second day.

UPPER EDMONTON.—Services were held in the hall of the Western Synagogue Burial Ground. Messrs. Sugarman and Polack officiated, the latter acting as Baal Tokeah.

WALTHAMSTOW.—Services were held at the residence of Mr. H. Ruda, Highams Park. The services were read by Messrs. S. Cohen and H. Ruda. A discourse was delivered on the second day by the Rev. M. Sherman.

WALTHAMSTOW AND LEYTON SYNAGOGUE.—Services were conducted by the Revs. A. Levinson and M. Tiktin.

WELLINGTON ROAD SYNAGOGUE.—The services were conducted by the Rev. J. B. Levy, who also acted as Baal Tokeah. A perpetual lamp has been presented by Mr. and Mrs. A. Kosky, of Farleigh Road.

WEST END TALMUD TORAH SYNAGOGUE.—The Rev. D. KOHN-ZEDEK preached on the second day, taking his text from Jeremiah xxxi., 16, "Thus saith the Lord: 'Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded,' said the Lord; and they shall come again from the land of the enemy." The lecturer concluded with a Hebrew poem in acrostic form composed by himself.

WEST HAM SYNAGOGUE.—Services were held at the Earlham Hall, Earlham Grove. The Rev. J. N. Levy, of Montefiore College, Ramsgate, officiated, assisted by Mr. G. Rosenthal. The Rev. L. Mendelsohn preached on the first day.

ALDERSHOT.

Divine service was held at the temporary synagogue, Barrack Road, and was conducted by Messrs. D. Manchevsky, B.A. (of Jews' College) and N. Prins (a resident). Mr. MANCHEVSKY preached on the first day on "The Significance of the Shophar." Mr. Prins acted as Baal Tokeah.

ALDWARK.

The services were conducted by the Rev. D. Devons and Mr. I. M. Edelstein. On the second day Mr. DEVONS delivered a sermon, taking his text from Deut. x., 10.

BELFAST.

At the conclusion of the second day's service, the Lord Mayor (who was present on both days) addressed a few words to the congregants. He wished them all a happy New Year, and congratulated them on the success of the synagogue. Whilst thanking the Vice-President and Committee for their efforts, he hoped that the members would assist him in maintaining the present harmonious relations. The services were conducted by the Revs. S. Myerowitz and E. Bernstein.

BIRMINGHAM.

Preaching on the first day from Nehemiah viii., 9-10, the Rev. G. J. EMANUEL said: I will not conceal from you—do not hide it from yourselves—that your condition morally and spiritually is unsatisfactory. You are not the men and women you should be and could be. You are not the Jews and Jewesses you should be and could be. A year has passed since the period when you seriously considered your moral and religious station. A year has passed since you formed resolves to make your life more like the life Jewish men and women should live. These resolves—were they kept? Were they transformed into action? Are you better men and women, better Jews and Jewesses this Rosh Hoshanah? A year has passed. You have one year less in which to work for your salvation. You are one year nearer the moment when time ends and eternity begins, when the opportunity for action is for ever gone, and when the final account of your whole life must be made up. My brethren! Your condition, my condition, as we sit and stand here, is one which might well move us to tears, to cries of shame, remorse and fear. But I have a message to give you, counsel to urge upon you. "This day is holy unto the Lord your God." A solemn day, but a joyous day. "Do not mourn! Do not weep!" "Rejoice in the Lord, that is your strength." Your strong fortress is God's goodness. You enter therein and you are safe. What, though you have transgressed His commands, and slighted his admonitions, followed your own desires and not His directions? What, though you have disregarded His bounties and for days and weeks together forgotten His very existence? He is still your Father, steadfast in dignity, changeless in His love, abounding in compassion and mercy. He gives you this day calm and peace, and joy and hope; calm and peace for the past, joy in the present, hope for the future. So "mourn not, weep not." "Eat, drink and give to him who hath naught." Rejoice with your dear ones and help others to rejoice. But remember: that "this day is holy unto our Lord." Make your resolves to-day. Determine to-day that in the years to come you will be better sons and daughters, better husbands and wives, better fathers and mothers, better Jews and Jewesses. Make these resolves to-day and for all days to come. Make your resolves to-day and may God help you to keep them.

On the second day Mr. EMANUEL preached to the overflow congregation assembled in the new Infant School, and also gave an address at a service for children held in the great schoolroom.

BLACKBURN.

The services were conducted by the Rev. A. Newman, assisted by Mr. Goodman, of Manchester, who also acted as Baal Tokeah. Mr. NEWMAN preached on the first day from Genesis xxiii., 16, "Surely the Lord is present in this place; and I knew it not." In the course of his sermon he said that the synagogue was not the only spot on God's earth consecrated to His great and holy name. The whole universe was His temple, and

they should consequently consider the outside world as their Beth-el not less, if not more, than the synagogue. Their scope of vision as regarded things spiritual would then enlarge, and the New Year would become a real day of awakening, the dawn of day which ushered in a greater and a newer light, bringing healing on its wings for all time to come. Mr. Goodman delivered a short discourse at the conclusion of the afternoon service on the first day.

BLACKPOOL.

The Rev. S. W. Rosenzweig preached, and appealed for a better attendance at the Sabbath services, as well as a stricter adherence to the home laws.

BOSTON.

Through the efforts of Mr. S. Barnett, the President, a hall had been engaged for the services on the High Festivals. Mr. I. Hoppenstadt, of Leeds, officiated, and acted as Baal Koreh and Baal Tokeah.

BOURNEMOUTH.

Divine service was held, as usual, at Merivale Hall, for the benefit of the Misses Twyman's guests, and it was attended by many others resident in Bournemouth. The service was rendered by Mr. L. Miller, who also acted as Baal Tokeah.

BRADFORD.

At the Synagogue of British and Foreign Jews, the prayers were chanted by the Cantor, the Rev. G. Shulman, and the congregation joined the choir in singing the hymns and responses. Mr. Bleiweis was Baal Tokeah, and Mr. Penningróth presided at the organ. The Rev. Dr. Strauss delivered a short address on Friday evening, and on Saturday morning, his sermon, based upon the text, "God will provide," treated of God's providence and our relation to him as a nation, a congregation and individuals.

The services of the Bradford Hebrew Congregation were again held in the Temperance Hall, and were conducted by the Revs. A. Littenberg and R. Tribich. Mr. Tribich preached on both days.

BRIGHTON

The services were rendered by the Rev. A. C. Jacobs, the Rev. A. Levinson and Mr. L. Lubetzki, who al o acted as Baal Tokeah. On the first day, the Rev. A. C. Jacobs preached from Chronicles xxii., 19, devoting the sermon to the consecration of two pairs of stained-glass windows and a new Succah, presented by Miss Lucy Cohen, in memory of her sister, the late Miss Anna Louisa Cohen. The windows are leaded and in the Renaissance style. They are placed in the ladies' gallery on each side of the Ark. They are in keeping with all the other windows, and greatly enhance the beauty of the synagogue. The Succah is a handsome, portable building, fitted all round with leaded lights in ecclesiastical style. The electric fittings and all appurtenances are also the gift of Miss Lucy Cohen. On the second day, the Rev. A. C. Jacobs preached from Deuteronomy xxix., 13, on "Parental Responsibility."

BRISTOL.

The services were conducted by the Revs. J. Abelson and J. Polack (of Clifton College). Mr. Abelson preached and Mr. Polack acted as Baal Tokeah. Overflow services were held in the schoolrooms adjoining the synagogue. Messrs. A. Harrisberg and I. Belcher were the officiants.

CHESTER.

The services were conducted by the Rev. S. Trotsky, who also acted as Baal Tokeah.

CORK.

At the synagogue, 10, South Terrace, the Rev. T. Goldstone, assisted by Mr. W. Jackson, rendered the services, and also acted as Baal Tokeah.

DERBY.

The services were conducted by the Rev. A. Mishcon, assisted by a choir of pupils of the Hebrew Classes. Mr. M. Glass, of Burton-on-Trent, acted as Baal Shachrith. Mr. Mishcon preached on the first day.

DUDLEY.

Services were held by the Jewish community at the Public Institute, the arrangements having been made by Mr. H. Cohen. The Rev. E. Bloom officiated, assisted by Mr. Cohen, of Birmingham.

DURHAM.

The services held at the synagogue, 11, John Street, were conducted by Messrs. S. Herman and J. Morris. Messrs. J. Levy and A. N. Birk acted as Baale Tokeah.

EDINBURGH.

At the Graham Street Synagogue the services were conducted by the Revs. J. Fürst and H. Levenberg. Mr. Fürst preached on both days.

GLASGOW.

The services at the Garnethill Synagogue were conducted by the Revs. E. P. Phillips and I. Levine. The former preached on the first day, and made an eloquent appeal on behalf of the effort which is being made to free the synagogue from its present incubus of debt. Mr. Levine acted as Baal Tokeah.

The services at the South Portland Street Synagogue were conducted by the Revs. S. Franklin and I. Bridge, assisted by a well trained choir conducted by Mr. Sopher.

GRIMSBY.

The services were conducted by the Revs. B. H. Rosengard and N. Canter. Mr. Rosengard preached on the first day.

An overflow service was held at the congregational Succah, where Mr. J. Berman read Musaph.

HULL.

The services at the Western Synagogue, Linnæus Street, were conducted by the Rev. H. Cohen and Mr. Günzberg, of Leeds. The Rev. I. A. Levy preached on both days.

At the synagogue of the Old Hebrew Congregation (Osborne Street), the Rev. H. Bendas officiated, assisted by an excellent choir. The Rev. Dr. S. Daiches preached on the first day from I. Samuel ii., 1.

LEEDS.

At the Great Synagogue, Belgrave Street, the services were conducted by the Rev. S. Diamond, assisted by his efficient choir and the Rev. S. Davidson, who also acted as Baal Tokeah. The Rev. M. Abrahams delivered sermons on both days. Arrangements were carried out under the supervision of the Wardens, Messrs. J. M. Forster, President, M. Hyman, Vice-President, and H. Camrass, Treasurer. Messrs. H. Balsham and J. Hyman acted as Stewards.

At the Roundhay Road Synagogue, the services were read by Mr. I. Cohen.

At the New Briggate Synagogue the services were conducted by the Rev. C. Khan (assisted by his choir), the Rev. S. Manson (who acted as Baal Tokeah), and Mr. W. Israel. The Rev. L. Herzog delivered a sermon on the second day. An overflow service, conducted by Messrs. W. Richmond and L. Cohen, was held in the schoolroom. Mr. J. Frais acted as Baal Tokeah.

At the Central Synagogue the services were conducted by the Revs. Aron Slavinsky (assisted by his choir) and J. Samuel, who also acted as Baal Tokeah. On the second day, Rabbi Shinson preached. On the afternoon of both days the Rev. Mr. Orliansky delivered addresses. Services were also held at the Beth Hamedrash.

LIVERPOOL.

At the synagogue, Fountain's Road, the services were conducted by the Rev. S. N. Levin, assisted by Mr. M. Cohen.

MERTHYR.

The Revs I. Raffalovich and E. Bloom conducted the services. Mr. Raffalovich preached on the first day on "Prayer," and on the second day he delivered a discourse in Yiddish.

MIDDLESBROUGH.

The services held in the synagogue and in the new congregational Lecture Hall were conducted by the Revs. M. E. Davis and J. Silverstone, Messrs. Rabinowitz and Gordon. Mr. Davis preached on the first day on "Self-Sacrifice," and regretted the lax observance of the Sabbath.

NEWCASTLE-ON-TYNE.

The services at the new Beth Hamedrash (Corporation Street), were conducted by the Rev. B. Palletz and Mr. S. Hiller. Mr. M. Krantz acted as Baal Tokeah and preached on both days. A curtain for the Ark was presented by Mrs. J. Rosenberg, and a mantle by Mrs. C. Goldberg.

The services in the Synagogue, Leazes Park Road, were conducted by the Revs. E. Pearlson and D. Goldsmith. Mr. S. Cohen acted as Baal Tokeah. On the first day, the Rev. M. Rosenbaum preached from the Book of Job, i., 6: "Now the day came when the Sons of God came to place themselves before the Lord, and the Satan came also amongst them." He said that in the Scriptures the Satan was a type of the hindrances to the performance of duty. On this day, the first of the New Year, when mankind, the sons of God, presented themselves before the Lord, it frequently happened that the Satan came also amongst them. If they passed this solemn season of the year without firm resolves to amend their ways, they were appearing before their God with the Satan in their midst. Let them be true to themselves, true to their better nature; on that day let them separate the true from the false. Let them be conscious that God was their Judge, not only on that day, but on every day of the year. Let them prove themselves strong in faith, steadfast in the observance of their religion, in very truth, "Sons of God," obedient to the behests of their Heavenly Father.

NEWPORT, MON.

The services were conducted by the Rev. M. D. Hershman, assisted by Mr. Israel Jacobs. On the first day Mr. Hershman delivered a sermon, taking his text from Leviticus xxii., 24 and 25.

NOTTINGHAM.

The services were conducted by the Revs. S. A. Schloss and H. Jerevitch. On the first day, Mr. Jerevitch, taking his text from Amos iii., 3, "Can two walk together except they be agreed?" delivered an appropriate sermon on "True Repentance." He urged upon his hearers to attend the synagogue more regularly and not to allow their children to profane the Sabbath day. On the second day, Mr. Jerevitch again occupied the pulpit.

OXFORD.

The services of the Oxford Hebrew congregation were held at the synagogue, Richmond Road, and were conducted by Mr. A. Cohen, of Jews' College, and Mr. M. Segal, of Oxford. On the first day Mr. Segal preached from Zechariah xiv., 9, and on the second day Mr. Cohen based his sermon on Isaiah lv., 6-7.

PORTSMOUTH.

The Rev. I. P. Phillips, preaching on the first day, warned parents that their responsibility was great. Judaism was waning and decaying through their negligence. They seemed bereft of all moral and religious responsibility, many of them sending their children without the least compunction to traffic on the Sabbath and festivals. Empty benches at the synagogue marked their impiety. Their land was desolate, they were outcasts, and would remain so as they were not a holy nation. Did they imagine that this state of things would be changed while the whole bent of their mind was directed to filthy lucre and gain? Away with such wicked notions! Gold and silver would not avail them at the day of reckoning, but their good deeds alone, and the God-fearing children they left behind them.

RHYL.

The services at the synagogue in Sussex Street were conducted by the Rev. J. H. Schulman, assisted by Mr. Goldberg, of Liverpool.

SOUTH SHIELDS.

The Jewish inhabitants engaged a hall for the High Festivals. Services were also held in the rooms above. The services were conducted by the Rev. Mr. Litovich, assisted by Mr. Friedlander.

ST. LEONARDS.

Divine service was held at the residence of Mr. and Mrs. A. Abrahams, "Strathclyde," Warrior Square. The Rev. B. J. Salomons, of Montefiore College, Ramsgate, officiated, and on the first day preached from Psalm cxxi., 1-2. In the course of his remarks Mr. Salomons feelingly referred to the late Mr. M. J. Green, who died in St. Leonards but a few days before. The congregation included several members of the deceased's family.

SUNDERLAND.

The services were conducted by the Rev. L. Muscat, the Rev. Z. Lawrence and Mr. J. Gallewski. Mr. H. Rothfield acted as Baal Tokeah. The Rev. Z. Lawrence delivered a sermon on the first day.

SWANSEA

The services were conducted by the Revs. S. Fyne and I. Miron, assisted by Mr S. Solomon. Mr. Fyne preached on both days. On the first day he discoursed on the appropriateness of Genesis xxi. and xxii. to the New Year festival. On the second day he made the annual appeal on behalf of the local hospital.

Mr. AITCHISON'S "Hints on Eyesight"

Hint No. 26: "One Eyed."

The doctor who recently stated that one of His Majesty's Judges was blind in one eye and did not discover the fact until he was forty years of age was probably unintentionally conveying a wrong impression. I do not believe it possible for an intelligent person to live for forty years with one eye totally blind and be unaware of it. It is quite possible for the eye to gradually lose its power and the owner only to find out his loss when it is too late for it to be remedied. This only shows that the eyes should be regularly tested at least once a year, and my system of sight testing provides for this.

Aitchison's Spectacles
strengthen Weak Eyes.

"Eyesight Preserved," a pamphlet, new Illustrated Edition, will give fuller particulars of all ordinary defects of vision. Post free on application.

AITCHISON & Co., Opticians to H.M. Government,
281, Oxford St. (*10 doors west of Oxford-circus*), 47, Fleet St., 428, Strand, 6, Poultry, 14, Newgate St., 46, Fenchurch St.,
LONDON.

ELECTROLYSIS.

Superfluous hair permanently removed without a scar.
CURE GUARANTEED.
Miss THOMSON (From Mrs. POMEROY'S),
186, REGENT STREET, London, W.
Hours, 10 to 6; Saturdays, 10 to 4. TERMS MODERATE.

The Annual Subscription to the "Jewish Chronicle" is for the UNITED KINGDOM, 10s.; ABROAD, 15s

Jewish Chronicle Office, 2, Finsbury Square, E.C.

THE PROVINCES.

CARDIFF. A meeting was held under the auspices of the Cardiff Dorshei Zion Association at the Cathedral Road Synagogue, last Sunday, for the purpose of raising a fund towards the National Tribute for the children of the late Dr. Herzl. Mr. L. Samuel, J.P., presided. A resolution, expressing sympathy with Madame Herzl and appreciation of the labours of the late Zionist leader, was moved by Mr. B. Shatz (President of the Association) seconded by Mr. J. Michaelson (President of the Congregation), supported by the Revs. H. Hamburg and Mr. Katz, and Messrs. J. Abrahamson and J. Levy, and was carried unanimously. The Chairman opened the fund by a donation of £5, which was supplemented.

DERBY. Last Tuesday, a deputation of the congregation waited on Mrs. A. R. Fineberg, to wish her God-speed on her leaving the town to reside in Leeds. Mrs. Fineberg, who came to Derby seventeen years ago, was one of the founders of the local Hebrew congregation, in which she took a great interest; and has contributed liberally towards its funds. When the synagogue was established here, she presented most of the furniture and books required, and was instrumental in obtaining a Sepher Torah. Mrs. Fineberg entertained the Chief Rabbi in her house when he visited the congregation three years ago, when Dr. Adler spoke in high terms of her activity in congregational matters. The members of the congregation will shortly present her with an illuminated address.

GLASGOW. The Garnethill Synagogue has been opened for Divine worship for twenty-five years, and it is felt that some special endeavour should be made to mark the completion of this period.

GRIMSBY. By permission of the Wardens, Mr. H. Halpern addressed at the synagogue on both days of Rosh Hashanah Zionist gatherings convened by the Grimsby Zionist Association. He argued that prayer was not to be considered an end in itself, but as a means to an end, and that prayer was indeed futile if we did not act according to its spirit. It was absolutely profitless to pray for the restoration of our people to their original home when nothing was done to further its realisation.—A movement has been set on foot for the institution of a Young Men's Debating and Social Club to have for its object the dissemination among our youth of Jewish history and traditions, combined with social gatherings. Messrs. H. Bernstein and N. Rosenberg have undertaken the canvassing work.—A general meeting of the congregation was held on Sunday evening, when Messrs. B. Bennett and M. Woolfe were elected President and Treasurer respectively. Mr. A. Rabinovitch retains his position as Hon. Secretary.

LEEDS. Our Leeds correspondent writes:—The union of all the congregations in Leeds has been many times attempted in the past. Difficulties, however, have invariably occurred, and divergences of opinion have hitherto thwarted all attempts. The honour of having accomplished this feat is due to Mr. J. M. Forster, the present President of the Great Synagogue, Belgrave Street, who, from the moment he assumed office, devoted himself with his usual energy to bring about a satisfactory arrangement whereby all congregations might be united for communal purposes. The result has been the present amalgamation for purposes of Shechita and for poor-burial purposes. In both these instances the five congregations are united, and all work most harmoniously and satisfactorily. Mr. J. M. Forster is the President of both amalgamations, and there can be no doubt that in the near future this union will extend to all communal purposes. All this is due to the zeal of Mr. J. M. Forster, whose energy has surmounted all difficulties and obstacles.

The Great Synagogue, Belgrave Street, has been much improved by the erection of two handsome stained-glass windows, presented by Mr. L. Ash, in memory of his wife, and Mrs. S. Ash, in memory of her husband. These valuable gifts to the synagogue were secured through the influence of the President, Mr. J. M. Forster, who induced the donors to make the presentations, and suggested the forms the memorials should take. There are now four such windows in the synagogue, the former two having also been obtained through Mr. J. M. Forster.—Mrs. Benjamin Joseph has presented a cover for the reading-desk to the Central Synagogue, and Mrs. Ada Simon has made a similar gift to the Beth Hamedrash attached to the congregation.

LIVERPOOL. The annual meeting of the Jewish Lads' Club was held last Sunday. The following officers were elected; President, Mr. H. Kosky; Vice-Presidents, Messrs. H. Berliner and A. Epstein; Hon. Treasurer, Mr. J. Morris; Hon. Secretary, Mr. N. Fink; Committee, Messrs. J. Schneider, M. Black, H. Havsha, L. Reed, M. Jacobson, E. Bender, H. Sovsky, A. Ginsberg, S. De Haas and B. Mendlesohn. Messrs. M. Grossman, J. Harris and G. Gould acted as Scrutineers.

Last Monday, at the Masonic Hall, Hope Street, Bro. Barnard Levy, who was one of the founders of the Lodge of Israel No. 1,502 in 1874, and Secretary for many years, was presented with an illuminated address by the W.M., Bro. Rupert Walls, on behalf of the officers and members, as a slight token of the affection and esteem in which he is held, and congratulating him and Mrs. Levy on the celebration of their Golden Wedding. The address, which was handsomely framed in gold, is as follows:—In accordance with the proposition, which was passed unanimously by the brethren present at the regular meeting of the Lodge of Israel on Monday, the 18th of April, 1904, we, the undersigned, on behalf of the officers and brethren, beg to tender to you and Mrs. Levy our fraternal and sincere congratulations on this, the fiftieth anniversary of your wedding, and we feel that such an occasion should not be allowed to pass without conveying to you our feelings of appreciation for your past long services for many years as Secretary to the Lodge of which you have been a most respected member since its foundation (October, 1874). It is our earnest prayer that the Great Architect of the Universe may grant to you and Mrs. Levy good health and continued happiness during the remaining years which He may in His goodness grant unto you.

MANCHESTER. Mr. Leopold de Rothschild has forwarded a handsome donation to the Jewish Hospital. The authorities of the hospital have appealed to all provincial congregations for financial help.

PONTYPRIDD. A Sepher Torah has been presented to the synagogue by some of the congregants, and Miss G. Freedman has given a mantle for the scroll.

RHYL. Mr. S. Ginsberg, Hon. Secretary of the Congregation, writes:—In your issue of the 9th there is a report of a meeting held in Rhyl of a congregation saying there was no school for teaching Hebrew to the children. I beg to say that all the children belonging to the old Hebrew congregation are taught at their homes every day by the Rev. Mr. Shulman, our minister, who holds Dr. Adler's certificate. We have a school, but, being more convenient for the children, they are taught at their homes.

SHEFFIELD. At a special meeting of the Talmud Torah, held last week, the President, Mr. I. Sagol, in the Chair, it was unanimously resolved: "That owing to the large increase of pupils and the great sympathy this institution has acquired among all classes of our community, the Committee (Messrs. I. Sagol, I. Laitner, J. Blasky, B. Harbour, S. London, H. Feinberg, L. Abrahams, L. Levison and S. Cohen) be empowered to engage other premises." A suitable and commodious house, with room for 250 children, has been taken for the purpose, and will be formally opened after the festivals. The Ladies' Benevolent Society has presented boots for the poor children; the Dorcas Society, underclothing; and Mr. G. Winestone, caps.

LORD ROTHSCHILD has given £500 to the resuscitated Mansion House Fund for the Widow and Orphans of the men who fell in the Transvaal war.

EPPS'S COCOA

No Breakfast Table complete without

The Most Nutritious and Economical.

The Jewish Co-operative and Industrial Alliance.

[FROM A CORRESPONDENT.]

That the Jewish Co-operative and Industrial Alliance is continuing to make steady progress towards the realisation of its ideals is evidenced by the fact that members continue to enrol themselves and subscriptions continue to be paid, not in large amounts it is true, but slowly and surely the required capital is being accumulated, and very shortly it is hoped that East End Jews, in spite of previous failures, will have the opportunity of embracing all the advantages that co-operation offers.

It may be argued that the idea of a Jewish Co-operative Store has taken a long time to be carried into effect, but when the slackness of trade, the oft-repeated cry of "No money about," and the past failures of similar institutions, which are apt to shake the confidence of poor people, are taken into consideration, one cannot wonder that the share capital does not roll in in round sums, but only in sixpences and shillings. And yet, with these small sums, a fund has already been raised, which now reaches the total of over £105, a fact which was announced at the quarterly meeting of the Society, held last Sunday, at the East End Distillery, 2, Brick Lane.

"Work and Hope" is the motto of the Jewish Co-operative and Industrial Alliance, to which may be added a steady determination to overcome all obstacles, and make co-operation in Whitechapel an established fact. When one considers that every shilling subscribed as share capital has remained share capital, and not one penny thereof has been used for any other purpose, and that the expense of carrying on the administrative work of the Society, such as rent, postage, stationery, etc., has been met by a voluntary contribution of one penny per week per member, one cannot but admit that such a spirit should command success.

When once sufficient capital has been accumulated with which to commence business (which we hope will be next spring), and the Jewish Co-operative Store is a *fait accompli*, a new era in the social life of the East End Jew will commence. By means of lectures, evening classes, and by every other available means, the public will be instructed in that grand ideal "Self help." What could not the Jewish public gain through the medium of co-operation! Education and charity could be dispensed with a lavish hand, credit—that bugbear of the working man's life—totally abolished, and pure and wholesome food would be secured for the working man and his family. These are not dreams, nor Utopian thoughts, but facts which are being realised to-day wherever co-operation is known. The element of thrift and self-reliance is such that it cannot be lightly dealt with or easily ignored, and one has only to take into consideration what a boon co-operation has been to the working classes of Lancashire during the recent cotton crisis, and an object lesson presents itself that must appeal to the consideration of every man and woman who have the interests of their brothers and sisters at heart.

CONGRESS ON MARITIME LAW.—Dr. Asser, the newly-appointed Dutch Minister of State, is taking part in the proceedings of the Congress in favour of the International Codification of Maritime Law. At the opening meeting at Amsterdam on Wednesday, he advised, on the ground that the matter required diplomatic preparation, the postponement to the next Congress of a debate on the question whether points arising in regard to ships should be dealt with according to the vessels' nationality, or a uniform international law. M. Louis Franck, of Antwerp, is Permanent Secretary of the Congress.

NEWFOUNDLAND.—At the moment there is a vigorous demand for labour in this colony. A correspondent of the *Times* writes: Only three weeks ago I was talking to the general manager of one of the largest lumber concerns in the colony, and he was then contemplating the importation (through an agency) of 300 Russians into the colony for the simple reason that he was unable to get anywhere sufficient men to work.

THE VALUE OF AN EYE.—The Congress of Ophthalmologists, at its opening session at Lucerne on Wednesday, discussed the question as to what value should be placed upon an eye, injured or lost, with a view to the fixing of an indemnity. A resolution, proposed by Dr. Fuchs (Vienna), was adopted, declaring that the Congress had no power to draw up a definite table of damages applicable in all countries, as the laws on the subject were everywhere different.

Found the Food

THAT WROUGHT A GREAT CHANGE.

Many people think they cannot live without meat two or three times each day, and yet to many when taken so often it becomes almost a poison, and they would enjoy much better health, and possess far keener brains if meat were taken at say only one meal per day.

In its place use Grape-Nuts, a scientifically prepared food, made from wheat and barley, and so prepared that those parts of the grains most important in rebuilding the wasting tissues are retained and presented in a form which is easily digested and quickly enter into the blood.

One pound of Grape-Nuts possesses more nourishment *that the body will absorb* than many pounds of meat, bread, etc.

It is not the quantity of food we eat that does us good, but the part that digests, and there is no waste in Grape-Nuts. Every ounce counts. The great good accomplished by this pure food in the cases of a Norwegian lady and gentleman is interesting. She says:—

"A few years ago circumstances obliged me to leave my native land, Norway, to come and live in England. After three months' residence in the neighbourhood of London, my health (which had always formerly been good) began to fail. I suffered from acute indigestion and constipation, so that life really became a burden, and my great fear was that I should be obliged to return to Norway. I consulted two medical men, but the remedies they prescribed had little or no effect, and I became quite weak and ill. I saw in the papers how beneficial Grape-Nuts food was, and thought I would try it, being convinced in my own mind it was the regular English food that caused my troubles. After a week's trial I felt the Grape-Nuts diet was doing me good. I had less pain and lassitude, and altogether felt encouraged to continue the food, and at the end of a month may truly say I had not only put on 5 lbs. in weight, but felt my old self again, and am now quite strong and well.

"I have a cousin who also came from Norway, and suffered greatly from constipation, no doubt occasioned from change of food, as they eat much more meat here than they do in Norway, so I recommended him to try Grape-Nuts, which with great reluctance at first, he did, and now he is much improved in health, which he says he owes to Grape-Nuts diet, and which he finds very agreeable."

Name given by Grape-Nuts Co., Ltd., 66, Shoe Lane, E.C.—[Advt.]

TRIUMPH CYCLES and MOTORS.

Cycles from 10 guineas, or a Guinea per month.

Triumph Cycle Co. Ltd., Coventry; also 4-5, Holborn Viaduct, London, E.C.

Catalogue post free.

"The BEST Bicycle that BRITISH workmanship can produce."

Prizes and Certificates.

After six weeks' preparation, Clara, daughter of Mr. and Mrs. Samuel Solomons, of Sydney, has gained the Diploma of Licentiate for pianoforte playing at the examinations recently held at the London College of Music, Great Marlborough Street, London.

London Academy of Music.—At the recent non-students' examination, Daisy Brown (101, Elgin Avenue), pupil of Ida Rubinstein, was awarded the silver medal, with diploma, for proficiency in pianoforte playing and theory. At the recent local school examination of the Associated Board of Royal Academy of Music and Royal College of Music, her sister, Violet, was awarded a certificate for pianoforte playing, higher division.

Jewish Lads' Brigade.—The distribution of prizes to the West Central Company of the Brigade, announced for Wednesday, the 14th, at the West Central Working Lads' Club, will be held on Wednesday, the 21st.—A concert was given last week by the non-commissioned officers of the Social Union of the Free School Company to the lads of the Company at the Brady Street Club for Working Boys. A distribution of prizes to the lads who had been successful at the sports held at the Deal Camp also took place. Lieut.-Colonel A. Lesser distributed the prizes. He expressed his great satisfaction at the formation and success of the Union, which endeavoured to do something for the lads off parade, and brought the non-commissioned officers more in touch with those under them. He was glad to learn that several non-commissioned officers had been able to prevent the practice of betting, gambling, etc., and he wished the Union all success. The following took part in the concert, which was under the direction of Staff-Sergeant M. Marks and Sergeant Michaels, the Chairman and Hon. Secretary respectively of the Union, and was very successful: Miss B. Leslie, Messrs. L. Pennamacoor, A. Collins, H. Rosenberg. W. Ernest, Hecker and Vangelder; Staff-Sergeant Marks, Sergeant De Young, Lance-Corporal Coffer, Lance-Corporal M. Levy; Accompanists, Miss B. Leslie, Miss B. Michaels and Mr. H. Pennamacoor. Staff-Sergeant Marks afterwards explained the objects of the Union to the lads.

London Hospital.—Through the kindness of a few friends, Mr. Edward Magnus gave a treat to the Jewish patients on the New Year.

Home and Hospital for Jewish Incurables.—The patients were regaled on the first day of the New Year with a poultry dinner and a liberal supply of fruit, etc., kindly given by Mr. J. M. Ansell, Vice-Chairman of the House Committee, in celebration of his birthday. A case of brandy was presented for the use of the inmates by Messrs. Levy and Franks.

ALWAYS SETS.

EIFFEL TOWER

EIFFEL TOWER LEMON TABLE JELLY is full of the natural fruit. For the exquisite flavour of ripe Messina Lemons, for transparency, for setting, it has no equal. 3½d. per packet.

Miss M. Edwards, 7, Cornwallis Street, Hastings, writes:—"*Eiffel Tower Lemon Jelly is the best I have tasted. It has the taste of the real fruit, and for the future I shall use no other.*"

LEMON JELLY

BRONDESBURY SYNAGOGUE.

Services will be held

This FRIDAY Evening and To-morrow SATURDAY Morning, and on the DAY OF ATONEMENT

— AT THE —

KILBURN GRAMMAR SCHOOL,

SALUSBURY ROAD, BRONDESBURY.

Mr. J. HOCHMAN (Jews' College) will deliver Sermons to-morrow, Saturday, morning and on the Day of Atonement.

The Honorary Officers will be in attendance at the School on Sunday morning, 18th inst., between the hours of 10 and 1, for the purpose of ALLOTTING SEATS for the Day of Atonement.

IVOR M. ROSENBAUM,
Hon. Secretary.

INTERNATIONAL INSTITUTES,

HAMBURG.

SCHOOL FOR YOUNG GENTLEMEN.
Rector JOS. FEINER, Abendrotsweg, 71.
FINISHING SCHOOL FOR YOUNG LADIES.
MISS BLOEMENDAL,
3, Rothenbaumchaussée.
Modern languages, science, art, music.
Separate residences.
Prospectus, first class references.

The Jewish Colonial Trust.

10, WALBROOK, E.C.,

Conducts all kinds of English and Foreign Banking Business

T. HIRSCH, *Manager.*

Hot Needles of Sciatica.

HOW DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE CURED A BRISTOL MAN.

Sciatica is pain like red hot needles—in the hip, down the back of the thigh, extending to the knee, and perhaps to the ankle. The course taken by the pain is often painful to the touch. Mr. Price, 29, Milk-street, Bristol, suffered for years, on and off, with this, and from Rheumatism. "So severe were the pains," said he, "that I could not stand up nor sit down with comfort.

"Just below the knee-cap the Rheumatism settled most severely. The pain kept me awake at night. Life was robbed of all its pleasures. Pain? I was one mass of it, and any movement, almost, brought an 'oh!' from me! I read an article about a case similar to my own which had been cured by Dr. Williams' Pink Pills for Pale People. I bought a box, and, after taking the contents, felt slightly better. Some people expect one box to work miracles, and if it fails, stop. But I bought another box, and when they had gone I felt better in every sense. I continued, with the result that to-day I, am better than I have been for years, notwithstanding my age (57)."

Mr. Nicholas Price.

Mr. Price's rapid cure was due to the fact that Dr. Williams' Pink Pills for Pale People make new and pure blood. The genuine pills have cured Paralysis, Locomotor Ataxy, Rheumatism and Sciatica; also diseases arising from impoverishment of the blood, Scrofula, Rickets, Consumption, Anæmia, Loss of Appetite, Pains in the Back, and the many ailments distressing to ladies. These pills are tonic, not purgative. They are sold by chemists, and by Dr. Williams' Medicine Co., London, at 2s. 9d. a box, or six boxes 13s. 9d. Sufferers are invited to write to Dr. Williams' correspondence department, 46, Holborn-viaduct, London, with description of symptoms. Particulars of cures and local testimony can always be supplied.—[Advt.]

CLARKE'S BLOOD MIXTURE.

This Famous Medicine will cleanse the Blood from all impurities *from whatever cause arising*. A safe Remedy for Eczema, Bad Legs, Scrofula, Blood Poison, Sores of all kinds, Boils, Eruptions, Ulcers, Glandular Swellings, &c. Of all Stores, &c. Forty years' success. Beware of imitations.

BROWN'S BRONCHIAL TROCHES.

**Cure COUGH, COLD, HOARSENESS, and INFLUENZA
Cure any IRRITATION or SORENESS of the THROAT.
Relieve the HACKING COUGH in CONSUMPTION,
Relieve BRONCHITIS, ASTHMA, and CATARRH,
Clear and give STRENGTH to the voice of SINGERS,
Indispensable to PUBLIC SPEAKERS.
Sold throughout the world at 1/1½ per box.**

Holloway's Ointment and Pills. Much watchfulness must be exercised at all times, and the earliest evidences of ill health must be immediately checked, or a slight illness may result in a serious malady. Relaxed and sore throat, diphtheria, quinsy, coughs, chronic cough, bronchitis, and most other pulmonary affections will be relieved by rubbing this cooling Ointment into the skin as near as practicable to the seat of mischief. This treatment, so simple and effective, is admirably adapted for the removal of the diseases during infancy and youth. Old asthmatic invalids would derive marvellous relief from the use of Holloway's remedies, which have brought round many such sufferers, and re-established health after every other means had signally failed.—[Advt:]

COALS.—THE CLAYCROSS COMPANY.

Chief Office:—EASTCHEAP BUILDINGS, 19, Eastcheap, E.C.

SUPPLY DIRECT FROM THEIR OWN COLLIERIES the following Descriptions of their celebrated Coals

Best Selected	26s.	Kitchen	23s.
Best Silkstone	25s.	Cobbles	22s.
House	24s.	Silkstone Nuts	22s.

They are also prepared to supply:—Best Wallsend, ; Derby Brights, 24s. ; Large Bright Nuts, 22s.; Bright Cobbles, 22s. ; Hard Cobbles, 21s ; Bakers' Nuts, 21s.; Large Hard Steam Coal 22s.; Steam Cobbles, 21s. Coke per chaldron, 14s., Welsh, Smokeless, Anthracite, &c. Prices on Application
Telephone—346 AVENUE.

What is the . .

"LEADER" POLICY?

It is the most liberal and remarkable Accident and Illness Insurance contract of the day, and is granted by

THE OCEAN ACCIDENT & GUARANTEE CORPORATION, LIMITED.

Write or Call for Prospectus. . .

DISTRICT AGENT:

HENRY H. HYAMS, 8, DUKE ST., ALDGATE, E.C.

Telephone No.: P.O. CENTRAL 1629.

Hotel **"MODERNE"** — AND — Restaurant.

Telephone: 11700 Central.

37, HATTON GARDEN, E.C.
(close to Holborn Circus and Farringdon Street Station).

The most Central City and West End

KOSHER RESTAURANT.

Unsurpassed Cuisine at moderate prices. Beautifully appointed throughout with every modern convenience; Telephone; Electric Light; Baths (hot and cold.)

NOTE.—Large Rooms suitable for Literary and other Societies.

BOARD &c. WANTED.

WANTED by widow lady and maid, large Bed-room, first floor, with board; state price, moderate; Kilburn or Brondesbury. Reply, Mrs. Joseph, 41, Beaufort-road, Edgbaston, Birmingham.

YOUNG GENTLEMAN wants Board and Residence in a good English family in the North of London.—Offers, with terms, to 6,379, Jewish Chronicle office, 2, Finsbury-square, E.C.

BOARD AND RESIDENCE.

LADY has a vacancy in her well-appointed home for two gentlemen, paying guests (brothers or friends); easy access to West End and City. Apply, 84, Abbey-road, St. John's-wood, N.W.

EXCEPTIONAL. Three or four friends joining can have superior rooms and board as only guests in English family; excellent cooking; 35/- each; close to Bayswater, Tube; or rooms only; write "Exceptional," 54, New Oxford-street, W.C.

AN ENGLISH LADY (widow) desires to receive into her house either married couple, or two gentlemen to board and reside with her. Every home comfort at moderate and inclusive terms. "Moorlyn," 38, Brondesbury Villas, N.W.

FURNISHED BEDROOM to let with or without board, bath (hot and cold), 12 minutes to city.—80, Evering-road, Stoke Newington.

BOARD and RESIDENCE, 86, Fordwych-road, Brondesbury.—Miss V. Berger will be pleased to accommodate a lady and gentleman or two friends, large bedroom on the first floor, also a single room for a gentleman; orthodox. Moderate terms. Apply as above.

BOARD-RESIDENCE, superior; large house; all newly decorated; ornamental garden (three acres); home comforts; bright, refined society.—Mrs. Albert Harris, 18, Warrington-crescent, Maida-vale, W.

COMFORTABLE HOME offered to a Lady in private family; good cooking; terms moderate; near two stations and 'buses.—13, Streatley-road, Brondesbury.

COMFORTABLE home offered by refined private family in Maida Vale; bath (hot and cold); late dinners; young and bright society; moderate terms.—38, Sutherland-avenue, Maida Vale, W.

COMFORTABLE HOME for one or two gentlemen in private family; late dinners, kosher; near 'bus and train.—40, Beresford-road, Canonbury, N.

A COMFORTABLE home in lady's well-appointed house; good cooking and attendance; private sitting-room if desired; convenient for City and West End; moderate terms.—Miss Levy, 225, Elgin-avenue, Maida-vale, W.

ACCOMMODATION for gentleman (or two friends); in private family (no other boarders); bath, (hot and cold); every home comfort; one minute from 'bus or tram to city.—8, Farleigh-road, Stoke Newington, N.

TWO paying guests required, house situated in best part of West Hampstead; close to 3 railway stations and 'buses; billiard room: terms 2 guineas; room also suitable for 2 friends.—Apply, 6,087, Jewish Chronicle office.

25/- GENTLEMEN ONLY.—Good Board; handsomely furnished rooms; bath (hot and cold); home comforts; private family; musical; two minutes Westbourne-park Station; 'buses pass. Address, 5,786, Jewish Chronicle office, 2, Finsbury-square, E.C.

32 UPPER BEDFORD PLACE, W.C.—Board and residence in a well furnished house, electric light, large reception rooms, bath (hot and cold), perfect sanitation, first-class cooking and attendance. Special terms for permanent visitors.—The MISSES HARRIS, late of Brighton.

53 BELSIZE PARK GARDENS, N.W.—First-class boarding establishment; electric light; all modern improvements; established 13 years.—The Misses Somers.

M. FINBERG,

Hundreds of Testimonials on the Walls.

27, Goodge Street, . . . Tottenham Court Road, W.

Ladies' Tailor & Costumier,

FIRST-CLASS WORKMANSHIP. Perfect Fit Guaranteed.

MODERATE CHARGES. —:— SEND FOR BOOK OF TESTIMONIALS.

PATTERNS SENT FREE ON APPLICATION.

Testimonials.

Mrs. FOSTER says: ST. GEORGE'S SQUARE, S.W.

"She is very pleased with the costume."—March 27th, 1899.

Miss STEPHENS says: STREATHAM HILL, S.W.

"She is very pleased indeed with her Coat, and thinks it a very good fit and nicely finished, and will be pleased to recommend her friends."—*October 23rd, 1897.*

And again: —"The Coat fits very nicely."—*February 12th, 1899.*

And again: —"I like my Coat very much."—*June 27th, 1899.*

. . . THE . . .

D. D. Bishopsgate Distillery. D. D.

"DIRTY DICK'S." Established 1745.

48/9, Bishopsgate Without,

LONDON, E.C.

ALL GOODS GUARANTEED PURE AS IMPORTED.

	GALLON.	DOZEN.
Fine Scotch and Irish Whiskies and Rum	12/- 13/4 16/- 18/-	24/- 27/- 30/- 36/-
Special Rum, proof	20/-	
Finest London Gin	10/8 12/-	22/- 24/-
Guaranteed Pure French Grape Wine Brandy	16/- 18/- 24/-	36/- 42/- 48/-
Strong Spirit, 56 overproof	22/-	
Ports, our Specialities	5/4 8/- 10/8	12/- 18/- 24/-
Old Crusted Ports		24/- 30/- 36/-
Cherry and Ginger Brandy	12/- 15/-	33/-
Peppermint, Noyeau, Doctor, &c.	10/8	27/-

Carte Verte Champagne, Bottle, 2/8; ½-Bottle, 1/7; ¼-Bottle, 10d

Single Bottles and Quarts at same Prices.

SPECIALITIES FOR WEDDINGS, BALLS, &c.

Free Deliveries Town or Country.

Write for History of House and full Price List.

Sent gratis on mentioning this paper.

BENJAMIN GRAD,

Translator and Interpreter

and RUSSIAN LEGAL EXPERT.

TRANSLATIONS FROM AND INTO ALL LANGUAGES.

Legal and Commercial Assistance

in connection with Russian Business Transactions.

Recovering debts, and otherwise safeguarding clients' interests in Russia.

49, MOORGATE STREET, LONDON, E.C.

Telephone: 6011 CENTRAL. Telegraphic Address: "Posrednik, London."

Prospectus and List of References on Application.

Dallmeyer's PRISMATIC BINOCULARS

MADE IN ENGLAND. (PATENT).

For the Holidays.

Best for Tourists and Climbers. The Lightest, Most Powerful and Most Durable. **Range of Separation** from 55 to 70 mm. **Quality**—the Highest. **Price**—the Lowest.

Illustrated Booklet Free on Application.

J. H. DALLMEYER, Ltd., 25. Newman St., London, W.

BOARD AND RESIDENCE.

33 LEINSTER SQUARE, Hyde Park.—A very comfortable home offered to ladies and gentlemen in lady's well-appointed house; few minutes from Tube, Synagogue, Kensington Gardens and Westbourne Grove; moderate inclusive terms.

65 SHIRLAND-GARDENS, corner of Sutherland-avenue, W.—Board and residence, orthodox, superior and homelike; every comfort and convenience; near rail; omnibuses to the City and West End pass the door.

72 PETHERTON ROAD, CANONBURY, N.—The Misses Barnett have vacancies for city gentlemen; English society; late dinners; bath, hot and cold.

98 PETHERTON ROAD CANONBURY, N.—Board and Residence for two or three city gentlemen; also large bedroom for married couple or two friends; strictly kosher.

137 MAIDA VALE, W.—Charming home for ladies and gentlemen in lady's refined, well-furnished house in this favourite locality; large garden; 'buses pass door; terms moderate.

WARRINGTON HOUSE, 2, Warrington-crescent, Maida Vale, W.—Board and Residence with every home comfort; terms moderate. Apply Proprietress.

MAIDA VALE.—An English Jewish family will be glad to meet with a City gentleman requiring a home; inclusive terms, 23s. weekly; two minutes from 'bus to all parts; bath (hot and cold). Address, 5,242, Jewish Chronicle office.

KILBURN.—Board and Residence for ladies or gentlemen, with every comfort and individual attention; first-class cooking; highly recommended; moderate terms.—"G." 35, Brondesbury-villas, N.W.

CLACTON-ON-SEA, Shaftesbury House, Edith-road; high-class Boarding Establishment, every home comfort, good cooking, one minute from pier, bathing, bandstand, terms moderate, not orthodox. Proprietress, Mme. L. J. Souhami.

WELL-FURNISHED Bedroom and sitting-room; good board; bathroom; near sea and gardens; 35/- only.—26, Holdenhurst-road, Bournemouth, Central.

BRIGHTON.—Jewish Boarding House; mid-day dinner; large and lofty bedroom; every home comfort; moderate terms for winter months; one minute from West Pier.—Mrs. Nathan, 20, Sillwood-place.

SITUATIONS WANTED.

YOUNG LADY seeks engagement after the holidays in Brighton or Bournemouth boarding-house, to undertake light duties; small salary; comfortable home chief consideration. Address, 5,824, Jewish Chronicle office.

THE RELIABLE REGISTRY, 22, Chapel-street, Edgware-road, W. Several servants, Jewish and Christian, waiting engagement. Cooks, housemaids, cook-generals, nurses, useful helps, generals, etc.; also menservants, and supplies.

WANTED position as HOUSEKEEPER; thoroughly domesticated; can give good personal references; widower preferred; now disengaged. Apply, L. M., 5, Grove Cottages, Hampstead Heath, N.W.

A LADY, thoroughly experienced, desires a post as HOUSEKEEPER or companion to elderly lady; good references. Address, 6 389, Jewish Chronicle office.

SITUATION wanted as USEFUL COMPANION, or companion attendant, to elderly lady. Address, R. A., 94, Gloucester-terrace, W.

SITUATION wanted as useful COMPANION to elderly lady; speaks German. Address, 6,272, Jewish Chronicle office.

LADY recommends Young Girl (Jewess) as UNDER-SERVANT. Apply, 49, Compayne-gardens, West Hampstead, N.W.

LONDON, BRIGHTON & SOUTH COAST RY.

SPECIAL CHEAP DAY EXCURSIONS—THE LAST OF THE SEASON.—Sundays, Sept. 18th and 25th. Mondays, Sept. 19th and 26th.

FROM	A	B	C
	a.m.	a.m.	a.m.
London Bridge	8 8	8 30	8 40
Shoreditch	7 55	7 55	8 24
Whitechapel	7 57	7 57	8 26
Shadwell	8 0	8 0	8 29
Wapping	8 2	8 2	8 31
Rotherhithe	8 4	8 4	8 33

A—Mondays—Hastings, Bexhill and Eastbourne 5s., Seaford 4s. 6d.

B—Mondays—Brighton and Worthing 4s.

C—Sundays—Brighton and Worthing 4s.

Jewish Life-boat League.

President ... Councillor H. S. LEWIS, M.A. | *Chairman of Committee* Mr. ARNOLD A. JACOBS.
Vice-President Councillor H. H. GORDON, L.C.C. | *Hon. Treasurer* ... The Rev. J. F. STERN.

A CINDERELLA DANCE

in aid of the funds of above, will be held at the

Caxton Hall, Westminster, on Saturday, Oct. 8th, 1904

String Band East London Royal Engineers (V.,) under Bandmaster T. JARVIS.

Tickets, including light refreshments and supper: Ladies', 4/6 Gentlemen's 5/6,

Can be obtained from the Honorary Secretaries or from any member of the Committee.

Joint Hon. Secretaries { EMANUEL STERNHEIM, 7, Brady Street Buildings, E. / GABRIEL ABRAHAMS, 107, Globe Road, Mile End.

SALES BY AUCTION.

C. C. and T. MOORE will SELL by AUCTION, at the Mart, Tokenhouse-yard, Bank, E.C., on September 22nd, 1904 :—

STEPNEY.—The four short Leaseholds, Nos. 3 and 6, Matlock-street, and Nos. 53 and 55, Barnes-street, White Horse-street, producing £143 per annum, landlord paying rates and taxes; term 22 years; ground rents £13 5s. per annum on the whole.

Solicitors, Messrs. Wood, Son, and Langton, Southend-on-Sea.

MILE END.—The long Leasehold Dwelling-house, No. 1, Venour-road, Canal-road, Mile-end-road, producing £39 8s. per annum, landlord paying outgoings; lease 71 years unexpired; ground rent £5 5s.

Solicitor, Joseph Barrett, Esq., 7, Leadenhall-street, E.C.

PLAISTOW.—The two Freehold Dwelling-houses, 24 and 26, Church-street, High-street, each containing six rooms, and let at £53 6s. per annum, landlord paying rates and taxes.

PLAISTOW.—The Freehold double-fronted Dwelling-house, 181, Balsam-street, High-street, having ten rooms, and let at 16s. 6d. a week, per annum £42 18s.

Solicitors, Messrs. Hilleary, 5, Fenchurch-buildings, E.C.

SPITALFIELDS.—The Freehold Premises, No. 6, Fort-street, Steward-street, producing £63 per annum, tenant paying rates and taxes.

LIMEHOUSE.—Freehold Dwelling-house, No. 36, Grenade-street, West India Dock-road; let at £35 2s. per annum, landlord paying outgoings, and 3 and 4, Three Colt-court, Three Colt-lane; let at £26 per annum, landlord paying rates and taxes.

WAPPING.—The Freehold Cottage, No. 9, Church-court; let at 6s. per week.

LIMEHOUSE.—The Leaseholds, Nos. 58, 60 and 62, and Regent's Cottage, Repton-street; let at £91 per annum; also five adjoining Houses, underleased at £22 10s.; term expires, 1914; ground rent, £11.

Solicitors, Messrs. Harris, Chetham, and Cohen, 25, Finsbury-square, E.C.

Re J. Stally, deceased.

MILE END.—Four Freehold Dwelling Houses, Nos. 72, 74, 76, and 78, Rhodeswell-road, each containing six rooms; three let at the low rent of 10s. a week; producing £110 10s. per annum, landlord paying taxes.

Solicitors, Messrs. Young and Sons, 29, Mark-lane, E.C.

MILE END.—By order of the Administrator.—The Leasehold Dwelling House, No. 58, Nicholas-street, St. Peter's-road; let at £36 8s. per annum, landlord paying rates and taxes; lease 25½ years unexpired; ground rent only 10s. per annum.

Solicitor, S. M. Simmons, Esq., 49, Finsbury-pavement, E.C.

HORNCHURCH.—In four lots.—Four semi-detached Freehold Villas in Stanley-road, Station-road, with vacant possession.

Solicitors, Messrs. Norris, Allens, and Chapman, 20, Bedford-row, W.C.

MILE END.—The long Leasehold Residence, No. 26, Cottage-grove, Mile End-road, containing ten rooms, bathroom and offices.—To be sold, with vacant possession; lease 42 years; ground rent £15 per annum.

Solicitors, Messrs. Billinghurst, Wood, and Pope, 7, Bucklersbury, E.C.

MILE END.—The two long Leasehold Dwelling Houses, Nos. 36 and 38, Turner's-road, Burdett-road, producing £81 16s. per annum, landlord paying rates and taxes.

Solicitors, Messrs. Hilleary, 5, Fenchurch-buildings, E.C., and 49A, Broadway, Stratford, E.

Auction and Estate Agency Offices, Seven, Leadenhall-street, E.C., and Mile End-road, E.

SALE TUESDAY NEXT.

Freeholds at Manor Park and East Ham.

NICHOLAS, DENYER and CO. will SELL by AUCTION at the Mart, Tokenhouse-yard, on TUESDAY next, September 20th, at 2, the following Freeholds:—

FREEHOLD GROUND RENTS.

£45, £20, £10, £8, and £5 per annum, amply secured upon 114, 116, 128 and 132, Rosebery-avenue, and 139, Ruskin-avenue, Manor Park; and upon 19 and 29, Shaftesbury-road, 86 and 88 Arragon-road, and 22 to 44, Clifton-road, Bristol-road, East Ham. Reversion to estimated rack rents, £575 per annum.

FREEHOLD BUILDING LAND.

Sixteen Plots, ripe for immediate erection of villas or shops; over 250 ft. frontage to Church-road, Manor Park.

FREEHOLD HOUSES, IN LOTS.

143 and 145, Ruskin-avenue, and 134, Rosebery-avenue, Manor Park; rents £26.

90 to 94, Arragon-road, and 88 to 96, Parr-road, East Ham; rents 8/6.

Freehold yard and stabling, Arragon-road, let at £40 per annum.

N.B.—It is essential for the various lots to be realised in order to close the Estate.

Particulars of the Auctioneers, 43, Pall-mall, S.W.; Telephone 5293 Gerrard.

MOTOR CAR, standing for.—Denton, 10, Pembridge Mews, W.

SALES BY AUCTION.

Messrs. S. H. DAVIDS & Co.,

Auctioneers, Surveyors,
Estate Agents, Valuers,
Assessors of Fire Losses,

11, ARGYLL PLACE, REGENT STREET, W.

Telegrams, "Tenantless, London."
Telephone, No. 6,356, Gerrard.

Valuations for Probate, Mortgage, &c.

By order of Executors, re J. Varicas, deceased.

34, TALBOT ROAD, BAYSWATER.

The well-made furniture and effects, comprising massive brass and other bedsteads and bedding, bedroom suites, toilet glasses and ware, turkey and oriental carpets, brass and steel fenders and implements, walnut and enamelled dressing-tables, wardrobes, marble-top washstands, 6ft. massive carved oak sideboard, overmantels, mirrors, piano by Neufeld in ebonised case, dining and centre tables, upholstered divan and easy chairs, settees, marble and other clocks, candelabras, china figures and ornaments, small collection of oil-paintings by Teniers, Verac, Weekes and other artists, engravings, musical boxes, embroidered centre cloths and tapestries, quantity bed and table-linen, kitchen utensils, two iron safes, and other useful items.

MESSRS. S. H. DAVIDS and Co. will SELL the above by AUCTION on the premises on TUESDAY, September 27th, 1904, at 12 o'clock.

On view day prior to and morning of sale. Catalogues of the Auctioneers, 11, Argyll-place, Regent-street, W.

In consequence of compulsory removal.

27A, UNION ROAD, ROTHERHITHE.

MESSRS. S. H. DAVIDS and Co. will SELL by TENDER in one lot, on THURSDAY, September 29th, 1904, the fixed and loose Plant of an Engineer, consisting of treadle lathes, 10½in. centre lathe with 18ft. bed, lathe tools, hand carts, portable forge, smith's forge and bellows, planing and drilling machines, wrought-iron tanks, benches and vices, various pulleys, blocks and chains, a 2½ h.p. Campbell gas engine, gas bag and piping complete, shafting, quantity scrap iron, nuts, bolts, screws, etc.

The stock may be viewed on the premises three days prior to sale. Tenders will be opened at 11, Argyll-place, W., on 29th September, at one o'clock. Tender forms and particulars may be obtained from Messrs. S. H. Davids and Co., Auctioneers and Compensation Valuers, 11, Argyll-place, Regent-street, W.

MESSRS. S. H. DAVIDS and Co. beg to announce that their next Sale of Properties will take place at the Mart, E.C., on THURSDAY, October 27th, 1904.

Solicitors and Owners are invited to send full particulars of investments, which they desire to include. Auction Offices, 11, Argyll-place, Regent-street, W.

STAINES (PENTON HOOK).

Situate on the banks of the River Thames, in one of its most charming localities, with its house boats and bungalows and river-side residences. A few minutes from the town of Staines, and presenting a first-class investment for builders, speculators and others.

MESSRS. PAYNE, TRAPPS and CO., in conjunction with Messrs. Protheroe and Morris, beg to announce that on

TUESDAY NEXT, SEPT. 20,

they will sell in a Marquee upon the Penton Hook Estate, at 2 o'clock,

72 PLOTS OF FREEHOLD BUILDING SITES,

ripe for the erection of Villa-Residences. The whole is free tithe and land tax; no law costs; 10 per cent. deposit; balance by instalments if desired.

Intending purchasers will leave Waterloo on morning of sale by the 12.40 train, calling at Clapham Junction, Richmond and Twickenham.

Luncheon will be provided free.

Full Particulars and tickets, apply Messrs. Payne, Trapps and Co., 11, Queen Victoria-street, E.C.

MAIDA VALE.—At a low Reserve.—The fine Corner Residence, 7, Warwick-road, to be offered for Sale by Auction, at the Mart, Tokenhouse Yard, E.C., on Monday, October 3rd, at Two o'clock. Accommodation: Five bedrooms, three reception rooms, bath (hot and cold), and complete offices; large garden; the whole in first-rate repair; modern drainage; lease direct from Bishop of London and others for 31½ years unexpired, at £12 per annum ground rent; possession on completion. Particulars from the Auctioneers, Garrett, White and Poland, 16, Hanover-street, W., and 42, Poultry, E.C.

A YOUNG man, age 26, of business ability, with a capital of £1,500 to £2,000, seeks for a partner with an established business. Could take up managership in a wholesale or retail business. Furniture trade preferable. Every applicant will have to give a record. Address, 6,256, Jewish Chronicle office.

HOUSES &C., TO BE LET & SOLD.

FOR SALE BY PRIVATE TREATY.

10 MAISONETTE FLATS in Richmond-terrace, Cobbold-road. Starch Green, let at 23/- per week; leases 99 years; ground rents £7 10s. each; price £4,500 the block.

A large well-paved yard STABLING for 83 horses; private dwelling house; farriers' shop; lofts; every convenience; price freehold £6,500; situate 34, Humbolt-road, Fulham.

35 MAISONETTE FLATS in Ormiston-road, Uxbridge-road, Shepherd's Bush, letting at 28/- per week; leases 99 years; ground rents £8 8s. each; price £575 each.

9 MAISONETTE FLATS in Parfrey-street, Fulham Palace-road, letting at 25/- per week; leases 99 years; ground rents £8 8s. each: price £575 each.

1 FREEHOLD HOUSE in Balfern-grove, Chiswick; let at £30 per annum, tenant paying rates and taxes; price £600.

1 FREEHOLD HOUSE in Adeney-road, Fulham; let at 16/6 per week. landlord paying rates and taxes; price £450.

For further particulars and orders to view apply M. J. Allen, 34, Humbolt-road, Hammersmith, W. Telephone No. 84 Hammersmith.

BRONDESBURY ROAD and BRONDESBURY VILLAS, N.W.—Charming double-fronted and semi-detached newly-built residences; two storeys; beautifully decorated; containing three large reception-rooms, six bed-rooms, bath and dressing-room, and large box store; no basement; also some with large reception hall; rent from £55 per annum. Apply to M. Davis, 78, Brondesbury-road, Kilburn, N.W.

BRONDESBURY and KILBURN.—Modern non-basement HOUSES, containing ground and first floor only, to be LET or SOLD; rentals, £38, £40, £42, £45, £55, £60 and £70. Apply, S. Barnett, 93, Salusbury-road, Kilburn, N.W.

FREEHOLD.—TO BE SOLD, well-situated Freehold Residence; well-stocked garden; beautiful views; in thorough repair and condition. Apply, Solomon Myers, Solicitor, 25, Wormwood-street, Old Broad-street, E.C.; price, £1,350, of which two-thirds could remain on mortgage at 4 per cent.

BRIGHTON (Eastcliff).—A lady's house to be let (furnished) at once for three months or longer; close to sea, lift, and Maderia-walk; contains six bed-rooms, large reception rooms, bath (hot and cold); rent 2½ guineas weekly, less for longer term.—S., 9, Bloomsbury-place, Brighton.

£375 FREEHOLD House for sale, six rooms and scullery, and extra plot adjoining. Apply 15, Berkely-road, Manor Park.

£200 DOWN, remainder as rent.—Good semi-detached Family Residence; long lease; low ground rent; six good bed-rooms, bath-room, three good reception-rooms, two kitchens, excellent garden, and cupboards fitted with slate shelves. Apply to owner on premises, 104, Norfolk-road, Shacklewell, N.E.

160 MILE END-ROAD.—This desirable Leasehold Property, comprising two shops (with hall in rear), well let on short leases, together with residential accommodation for four families on two floors above, for sale. Apply Painter and Mayne, St. Stephen's Chambers, Telegraph-street, E.C.

TAILORING Business (Bespoke), old-established; the good-will, stock, and fixtures for sale; S.E. district; owner compelled to dispose of it owing to ill-health; all particulars can be obtained on application. Address, 6,231, Jewish Chronicle office, 2, Finsbury-square, E.C.

TO BE LET.—Business premises, 41, Whitehorse-street, close to Stepney Station; with good living accommodation above; suitable for small manufactory or stores; shop front fitted if required; rent, £50.—Apply, Mr. Priestley, 1, West-street, Finsbury Circus, E.C. Key at 586, Commercial-road.

TO BE LET or Sold.—A beautifully decorated doubled-fronted villa, situate at 5, Goulton-road, Clapton; every convenience. Apply, Bunch and Duke, Mare-street, Hackney.

FOR SALE.—Shoot-up-Hill, Brondesbury; red-bricked, conveniently arranged on two floors; detached modern residence; three reception rooms, store rooms, etc., walled in garden, stocked with fruit, rose and other trees; price, £1,475. Two-thirds can remain on mortgage.—Apply for particulars and order to view to "B," 2 and 3, West-street, Finsbury Circus, E.C.

HOUSES, &C. TO BE LET & SOLD.

BUY YOUR HOUSE AND SAVE YOUR RENT; capital not required; easy purchase system.—Write for particulars to L., 27, Westbourne-square, Paddington, W.

PADDINGTON.—Close to Hyde Park and Jewish Synagogue, high class flats in central position for all parts, electric light and telephone to each flat, tradesman's lift and speaking tubes. Exceptionally lofty and light rooms. £80—£150 per annum. Attendant always on premises, 1 & 2, Blomfield-crescent.—Apply to Mr. R. W. Cantlay, 11 and 12, Finsbury-square, E.C.

SITUATIONS VACANT.

AN Assistant TEACHER (Female) required for the Bayswater Jewish Schools; salary according to scale of London County Council.—Application to be made to the Hon. Secretary, Rev. R. Harris, 77, Sutherland-avenue, W.

POOR JEWS' TEMPORARY SHELTER' 84, Leman-street, Whitechapel, E.

WANTED a thoroughly reliable and active man, not over 35, to act as EMIGRATION OFFICER to this Institution; must be able to read and write Yiddish and English. Applications to be made to the Secretary, in own handwriting, not later than Tuesday, the 20th inst.; good references indispensable; salary, 35s. per week.

A WEALTHY and world-wide Life Assurance Society of the highest standing requires the services of a few gentlemen in the position to influence business as District Representatives; terms; salary and commission to suitable applicants. Apply in confidence to Box No. 1,928, Haddon's Advertising Offices, Salisbury-square, Fleet-street, E.C.

A CABINET-MAKER, foreman, wanted; entirely conversant with making of bedroom suites, and to take charge of 10 to 12 men.—Apply to 31, Mare-street, Hackney, Tuesday next, between 11 and 1 o'clock.

COMFORTABLE HOME offered to a young lady (German scholar preferred), in family of three persons, in a West End house, to act as Companion to a lady, and to assist a little in the direction of the house; state age, references and particulars; photo, if sent, will be duly returned. Address, 6,355, Jewish Chronicle office, 2, Finsbury-square, E.C.

WANTED for the provinces a useful HELP; (competent); German preferred; servant kept. Address, 6,083, Jewish Chronicle office.

COOK wanted at once; must be orthodox; personal reference; kitchen-maid kept. Apply any morning or evening before 11 a.m. or after 5 p.m., 23, Warrington-crescent, Maida Vale, W.

WANTED Jewish COOK; assistance given.—Apply, Mrs. Marcus N. Adler, 22, Craven-hill, Hyde Park.

COOKS WANTED.—A little book, "Try it," by Mrs. Humphry ("Madge," of "Truth"), showing how to make dainty dishes, with a saving in time and money, will be forwarded post free to any address, along with a sample of Freeman's Delicious Custard Powder and particulars of a special free offer of a pair of Dent's superior Kid Gloves, or a set of six handsome Custard Glasses. This exceptional offer may not be repeated, so all housewives, housekeepers, and cooks are invited to write at once (a postcard will do) to Freeman's "Try it" Factory, Gray's Inn-road, London, W.C.

Kilburn Conservatoire,

23 GREVILLE ROAD, ST. JOHN'S WOOD N.W

Principal ... Miss Gertrude Azulay.

Pianoforte School for professional and amateur students. Ensemble practice. Sight reading. Theory.

Prospectus on application to Secretary.

BRIGHTON.—Jewish Board-Residence or Apartments; midday dinners; bath (hot and cold); one minute sea, lawns, and pier; every home comfort; terms moderate. Apply Proprietress, Osborne House, 18, Waterloo-street.

ROMAIN'S

Jewish Boarding Establishment,

11, AUGUSTA ROAD,

RAMSGATE.

High-class catering; moderate terms; large or small parties catered for; visitors can join at meals. Open throughout the year.

RAMSGATE.
JEWISH BOARDING HOUSE,
THE MISSES SOLOMON,
5, VICTORIA PARADE.

THE House occupies a fine position, facing the Victoria Gardens, commands an unrivalled sea view, and possesses every qualification for health and comfort.

RAMSGATE.

The New Central Kosher Hotel.

Every comfort and accommodation; lofty well-furnished dining, drawing, and bedrooms; bath (hot and cold); cuisine, strictly orthodox; meals provided for non-residents; moderate terms; early application respectfully requested to MARK COHEN, Manager.

RAMSGATE.

JEWISH BOARDING HOUSE,
Mrs. A. DA COSTA,
19, WELLINGTON CRESCENT.

The house commands a splendid sea view, facing promenade and gardens; every home comfort; drawing, dining and spacious bedrooms; moderate terms.

RAMSGATE

JEWISH BOARDING HOUSE.
Mrs. and the Misses BARNETT, "Laurel House, 22, ALBION PLACE. The house commands a splendid sea view (south aspect), and is replete with every home comfort, containing drawing, dining and smoke rooms, spacious bedrooms. Bath, hot and cold. Bicycle accommodation. ALSO AT LONDON.

BRIGHTON.
Homelands, 2 & 3, Bedford Place.

JEWISH BOARDING HOUSE. Near West Pier and Lawns; lofty dining, drawing and bedrooms; every home comfort; private suite of rooms, with or without board; cuisine under the personal supervision of Mr. Jacobs.
Mr. and Mrs. JACOBS.

BRIGHTON.

MISS KATE LYONS,
"GLENLEON."
132, Kings' Road,
(Formerly the Continental Hotel).

Facing West Pier, with 2 handsome Verandahs. The only Jewish Boarding House on the front. Excellent cuisine and every comfort. Inclusive moderate terms.

SOUTHSEA.

JEWISH BOARDING HOUSE
Mrs. A. EHRENBERG,
GLENDON HOUSE, 23, NIGHTINGALE ROAD.

Facing sea and pier; large dining, drawing, and lofty bedrooms; bath (hot and cold); every home comfort; orthodox; terms moderate.

WESTCLIFF-ON-SEA.

Rosaline House,
5, AVENUE ROAD.
STRICTLY KOSHER BOARDING HOUSE.

Terms moderate; few minutes from sea. Early applications for the Holydays. Minyan will be held.
Proprietors: Mr. and Mrs. S. SHMITH.

GLASGOW.

RESTAURANT.—Mrs. I. Luransky
166, Sauchiehall Street,
Next to Waverley Hotel (Entrance in Wellington Arcade).

Commercial gentlemen, visitors and residents supplied with Kosher Meals of superior quality at lowest prices. Every home comfort.

PARIS.

THE PRINCE ALBERT.

A small refined Hotel managed by an English lady (Jewess). Moderate charges.

Address: Miss VOS,
5, rue St. Hyacinthe, Tuileries.

LONDON.
WARRINGTON MANSIONS.

17, 19, 21, WARRINGTON CRESCENT, MAIDA VALE, W.
RESIDENTIAL HOTEL.
The most perfectly appointed Establishment in London.
VERY ELEGANT RECEPTION ROOMS.
BEDROOMS ON EVERY FLOOR SEVERAL BATH-ROOMS.

This **ESTABLISHMENT** is unrivalled for Homelike Comfort and Cheerful Surroundings. The **TABLE** is liberally supplied with everything of the **BEST QUALITY**, and the **CUISINE** unsurpassed.

The **MANSIONS** are most conveniently situated for the City, Theatres, Shopping, Post, and Telegraph Offices.

Telephone No. 3702, PADDINGTON. ***Visitors' "At Homes," &c.***
Terms from Two Guineas per week. Proprietress—Mrs. SAUNDERS.

. . LONDON . .
"WAVERLEY,"
180, Sutherland Avenue, Maida Vale.

PRIVATE HIGH-CLASS JEWISH RESIDENCE.

The house is elegantly appointed. Electric light. Passenger lift. Large garden and Winter Garden. Excellent Cuisine.

For particulars, address Mrs. LEVY.

"ERLESMERE,"
109, Sutherland Avenue,
MAIDA VALE, W.

MISS BOAS will be pleased to receive visitors at her Boarding Establishment. Strictly Orthodox. Electric Light, &c. Bath (hot and cold). 'Bus to all parts.
TERMS MODERATE. RE-DECORATED THROUGHOUT.

"FAIRHOLME,"
185, Sutherland Avenue, Maida Vale.

This Commodious and well-arranged **Boarding Establishment** is most conveniently situated, near 'bus and train. Spacious and lofty bedrooms. Large garden and tennis lawn. For terms, apply to MISS G. JACOB.

COHN'S High Class Kosher RESTAURANT

has been transferred to more commodious and more suitable Premises at—

154 and 155, Houndsditch

[two doors west of former premises.]

Beautifully Appointed. Electric Light. Telephone (No. 11001 Central), and every convenience.

Rooms for Weddings, Parties and Meetings.

The Comfort of Visitors to this Restaurant will continue to receive the most careful attention.

Bazaars, Concerts, Dinners, &c.
ICES. ICES.

As supplied by us to the Great Steamship Companies, Theatres, and Aristocracy.

ICES AND ICE PUDDINGS.

SENT ANY DISTANCE IN BRICK SHAPE OR CUT INTO SMALL CAKES.
Many Flavours. WILL KEEP SOLID FOR 12 HOURS. Charges Moderate.
Address Secretary, **HORTON ICE COMPANY (LTD.)**
56, QUEEN'S ROAD, BAYSWATER, W.

HIGH-CLASS
BOARD AND RESIDENCE
FOR LADIES & GENTLEMEN.

Exceptionally well appointed house; every attention to comfort; excellent cuisine; sanitation perfect; inclusive terms.
Address Mrs. J. HART,
HARDINGSTONE,
96, Sutherland Avenue, W.

THE MISSES ANSELL
"JAMAICA HOUSE,"
21, TORRINGTON SQ., W.C.
BOARD & RESIDENCE.

With every Home Comfort, Liberal Table, Baths, hot and cold.

HARROGATE.

'The Hollies,' 103, Valley Drive.
Mrs. GOODMAN, Proprietress.
ORTHODOX PRIVATE BOARDING ESTABLISHMENT.

Every home comfort; Excellent cuisine; Services will be held during the ensuing holidays. Early application will oblige.

HARROGATE.

"THE HAWTHORNS." 89, VALLEY DRIVE.
JEWISH BOARDING HOUSE.

Excellent cuisine and home comforts. Under superintendence of Mrs. BARCZINSKY and daughters.
Service will be held on the ensuing holidays. Early application will be esteemed a favour.

Special Notice.

— AT —
Gottlieb's כשר Restaurant,
64, ALDERSGATE ST.,
(opposite Manchester Hotel),
WILL BE SERVED
DINNERS & SUPPERS
In the Succah (סכה).

MANCHESTER.—Bacher's Hotel; Restaurant strictly כשר, No. 8, Park-place, Cheetham-hill. Penny cars pass for all principal stations.

QUEEN'S HALL.
PROMENADE CONCERTS.
Every evening at 8.
QUEEN'S HALL ORCHESTRA.
Conductor: Mr. Henry J. Wood.

Tickets, 1/-, 2/-, 3/-, 5/-; Season Tickets (transferable) eleven weeks, 1, 2, 3, 5 Guineas, of usual Agents, Queen's Hall Box Office, and Robert Newman, Manager, 320, Regent-street.

CRITERION THEATRE.—Lessee, Sir Chas. Wyndham, Manager, Mr. Frank Curzon. EVERY EVENING, at 8·30. MATINEES, WED. and SAT., at 2·30, MISS ADA REEVE and Company in WINNIE BROOKE, WIDOW. Box Office, 10 to 10.

ESTABLISHED 1878.
MESSRS. BOYTON, SONS and BUCKMASTER.
Auctioneers, Surveyors and Valuers.
Land Agents, etc.
SALES BY AUCTION Every Month.
City Offices: 70, Coleman-street, E.C.
Tele. No.: 1652 London-wall.
Telegrams: "Moralize, London."
West-end Offices: Broadway, Walham-green.
Tele. No.: 973 Kensington.
Telegrams: "Boyton, Walham-green."

H. FISHER, Kosher Butcher and Poulterer, 43a, Goldhawk-road, Shepherd's Bush, 29, Broad-street, Golden-Square, and 16a, Charlotte-street, Fitzroy-Square, W. Always on hand high-class quality of meat and poultry. Hindquarters authorised by Dr. Adler. Telephone, 1,199, Western Post Office.

BRIGHTON.
Parker's Hotel (Late Hamblin's).
. . 54, KING'S ROAD. . .
THE ONLY ORTHODOX FULLY LICENSED JEWISH HOTEL on the FRONT.

30 Bedrooms; Drawing, Smoking and Reading Rooms. Large Dining Room with separate Tables. Cuisine of the best. Electric Light Throughout
TERMS from 2½ guineas. Bath Rooms (hot and cold). Perfect Sanitary Arrangements.
Telephone No. 78. Telegraphic Address: "HAMBLINS, BRIGHTON." | **PROPRIETOR: H. S. PARKER, late of the Grand Theatre, Islington.**

Furs. Furs. Furs.

LOWTHER FUR STORES,
59, New Bond St., London, W.
We are showing the latest designs in High Class Furs, Sable, Mink and Seal Garments; Russian Sable work is our speciality; repairs and remodelling receive our best attention; our charges can be compared with any wholesale house. ***M. WEIHS,*** Proprietor.

מזרחים TALISIM. מזרחים
The Cheapest House in London
A ADLER & Co.,
62, BRICK LANE, E.
Hebrew and English Booksellers and Manufacturers of Silk and Woollen Tallisim, beg to notify the public that they have at the above address, an enormous stock of ספרי תורות ספרין חומשים מחזורים תפלות ארבע כנפות זוזות שים ומוסקין מרשים וספרי חשכלת וסרוטת. **Silk and Woollen Talisim. Talmudical and Literary Books, Prayer-Books, &c., gold and silver embroidery in Wholesale and Retail at the lowest possible prices. Country orders punctually attended to.**

C. C. & T. MOORE,
AUCTIONEERS, SURVEYORS,
ESTATE and HOUSE AGENTS.
House Property Sales at the Auction Mart on Thursdays. (Held for 69 years).
Special attention given to rent Collecting. Necessary Repairs are carried out under the supervision of a member of the firm. To be Let List issued bi-weekly.—Offices, 7, Leadenhall-street, Cornhill, E.C., and 144, Mile End-road, E.

L. LEVIEN,
COOK & CONFECTIONER,
55, Kentish Town Road, N.W.
(Late 92, Seymour-street, Euston-square.)
Tables, Seats, Plate, Cutlery, China, Glass, &c., lent on hire. Estimates for large or small parties by Contract or otherwise, free.
Cooks and Waiters Sent Out.

J. SAMUEL & SON,
Monumental Masons & Undertaker,
Established 60 years.
Works—147, Sidney Street,
MILE END, E.
Headstones, Tombs, and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite, and Marble with the Imperishable Lead Letters. Designs, &c., forwarded on application. Funerals and Removals conducted according to Jewish rites. Telegraphic Address: Martsivoh, London.

A VAN PRAAGH,
MONUMENTAL MASONS,
Solater Street, Shoreditch
London, E.
Monuments, Tomb and Headstones erected in Stone, Marble, and Granite, with the imperishable lead letters. Designs, &c., forwarded on application. Private address: 7, Ferntower-road, N.

HARRIS & SON,
MONUMENTAL MASONS.
Works: 1A, Beaumont Street, Mile End, E.
Headstones, Tombs, and Monuments supplied for all cemeteries in Stone, Aberdeen Granite, and Marble, with imperishable Lead Letters. Designs, &c., forwarded on application. Telephone No. 3,123, Eastern."

MORRIS VAN RYN,
The Willesden Monumental Works.
335, HIGH ROAD, WILLESDEN.
Close to the Cemetery.
Monuments, Tablets, &c., in Granite, Marble, or Stone, fixed in any cemetery, or sent abroad. Repairs executed on moderate terms. Designs & Estimates free. Architectural and Ecclesiastical Masonry

---

Sea Sickness Is Preventable.

Mr. Labouchere in *Truth* writes: "The only remedy is my trusty Yanatas. It absolutely prevents sea-sickness."
May be obtained of all Chemists, 2/9 and 4/6 per bottle, the latter sufficient supply for yourself and a friend, or direct (postage 4d. extra) from ***LAMPLOUGH. Ltd.,*** Chemists, Strand, W.C.

OIROUMOISION
REV. A. TERTIS, "SPECIALIST,"
Surgical Cases attended to in Gentile families.
Office—20, Princelet Street, E.
Correspondence—
33, Lisbria Park, Stoke Newington, N

CRAUFURD COLLEGE, MAIDENHEAD.

CRAUFURD COLLEGE, which was built specially for its purpose, consists of an extensive range of buildings, most conveniently arranged for both the comfort and the efficient training of a large number of pupils, and replete with every requirement demanded by a high standard of educational efficiency.
Besides spacious Schoolrooms, Dining-hall, and Dormitories, the School has a large Playground, Cricket and Football Field, Racket Court, Fives Courts, Tennis Court and covered Playground. There are also a SWIMMING BATH, CHEMICAL LABORATORY and a GYMNASIUM.
The College is situated on high ground about three-quarters of a mile from the station, 1½ miles from the river, on deep gravel soil.
All particulars may be obtained from Mr. JAMES L. POLACK, the Headmaster.

Established 1885. Telephone No. 395 Central.
PASTRYCOOK *J. Cohen* CONFECTIONER,
Caterer for Wedding Breakfasts, Ball Suppers, &c.
63 & 65, MIDDLESEX STREET, ALDGATE.
Luncheons Served Daily in Restaurant from 12 till 3.
Bride Cakes, Ices, Jellies, to order. Tables, Rout Seats, China, Glass, Cutlery, &c., lent on hire.

PREMIER BAND . . The best obtainable Band and Musicians for
Dances, Receptions, Weddings, &c.
Telephone No. 7458 Central. **45, Newcastle Street, Aldgate.**

— We have received a splendid consignment of —
CITRONS AND PALMS
Of the Finest Quality at the Lowest Prices.

HOSHANA RABBA SERVICE, in Hebrew and English,
Containing the entire service for the Intermediate Days of the Tabernacles and also for the Hoshana Rabba Service, Price ***3 6.***

VALLENTINE'S ANGLO-JEWISH ALMANAC AND DIARY.
FOR THE YEARS 5665, 5666 (1904, 1905, 1906).
Price by Post ***6½d.,*** or in cloth gilt, ***1/.***

VALLENTINE'S TALLISIM & BOOKS
ARE THE BEST APPRECIATED
Barmitzvah Presents. Wedding Presents. Birthday Presents.
The only house manufacturing
SILK TALLISIM of PURE ENGLISH SILK
Prices lower and quality far superior to foreign manufactured articles.
EMBROIDERY.—Every description for Synagogue and private use. All English work. Estimates gratis. The Largest Assortment of School Books in England. SEPHER TORAHS ספר תורה and every requirement for Synagogue use.
P. VALLENTINE & SON,
7, North Crescent, Tottenham Court Road, & 11, Duke St., Aldgate.
Telephone 6,205 Gerrard.

TELEGRAMS: "OLENTIA, LONDON."
JACOBS' CELEBRATED OIL,
WHOLESALE AND RETAIL AT
H. & S. JACOBS,
GROCERS, CHEESEFACTORS AND OIL MERCHANTS,
4, ST. JAMES'S PLACE, ALDGATE, LONDON, E.C.

OILS.
Telegrams: "Seedsmen, London."
National Telephone No. 1904 Dalston.
The Very Best
SALAD OIL
4/- per gallon.
LAZARUS BROTHERS
OUR NAME IS A GUARANTEE OF QUALITY.
The Finest
NUT OIL Virgin 4/6 per
☞ A Trial will please you and ensure your future custom. **5/-** per gallon.
Winchester Oil Warehouses, Winchester Place, ***High Street, Kingsland, N.E.***
Delivered free in London. Carriage paid in the United Kingdom on 5 gallons.

L. A. BRITTON AND SONS,
26 & 27, DUKE STREET, ALDGATE, E.C.
NOTED FOR THE FINEST COOKING & SALAD OILS,
AND
HIGH-CLASS PROVISIONS ONLY.
Spanish Olives in kegs containing about ¼-gall, 3/- per keg.
SHIPPING AND COUNTRY ORDERS RECEIVE SPECIAL ATTENTION.
Our Establishment is Closed on Sundays at 5 p.m. Telephone No. 2590 Avenue.

UNION-CASTLE LINE
TO SOUTH AFRICA
ROYAL MAIL SERVICE.
LONDON and SOUTHAMPTON to CAPE COLONY, NATAL, DELAGOA BAY, BEIRA, &c., via Madeira, Canary Islands, Ascension, and St. Helena.

Steamers.	Service.	London	Southampton.
*CARISBROOK CASTLE	Royal Mail	—	Sept. 17
†GOORKHA	Intermediate	Sept. 16	Sept. 17
*SAXON	Royal Mail	—	Sept. 24
a§GALICIAN	Intermediate	Sept. 23	Sept. 24
a§GREEK	Extra	Sept. 29	Sept. 30
*KENILWORTH CASTLE	Royal Mail	—	Oct.
†DURHAM CASTLE	Intermediate	Sept. 30	Oct. 1

*Via Madeira. †Via Las Palmas. a Via Teneriffe.
§Also via Ascension and St. Helena.
Special Train from Waterloo to Southampton every Saturday.
Special arrangements made for passengers of the Jewish Religion.
Apply to
DONALD CURRIE & Co. *Managers*
3 & 4, Fenchurch-street, London, E.C.
West-end Agencies: The Sleeping Car Co., 10, Cockspur-street, S.W., and Thos. Cook and Son, 13, Cockspur-street, S.W.

BIRKBECK BANK
ESTABLISHED 1851.
2½ per cent. INTEREST
allowed on Deposit Accounts Repayable on Demand
2 per cent. INTEREST
allowed on Current Accounts on minimum monthly balances when not drawn below £100.
Advances made. Stocks and Shares bought and sold.
Apply C. F. Ravenscroft, Secretary, Southampton Buildings, High Holborn, W.C.

D. BERKOVSKY,
313, COMMERCIAL RD., E.,
— The Up-to-date —
Ladies' Tailor and Costumier,
Fit and style guaranteed.
Costume complete from 50/-. Ladies' own materials made up.

L. REES,
GRAND
HAIRDRESSING SALOONS for LADIES and GENTLEMEN,
9, CLIFTON ROAD,
MAIDA VALE, W.
Chiropody, Manicure, Specialité for Waving. Hair Colouring, and Treatment for the Hair.
Male and Female Assistants employed in the Ladies' Saloon.
Large stock of Ornamental Hair, Fringes and Transformations.
Telephone 2,468, Paddington.

WITHERS, ENGLEFIELD & Co., Baker Street and George Street, Portman Square, W., supply Jewish Wedding Dinners, Ball Suppers, and every other kind of entertainment by contract, in town or country, in first-class style. Every order with which they are favoured shall be arranged to meet the wishes of their patrons and superintended by them personally. Everything supplied is of the best quality, and all the plate, china, glass, are of modern description.—A Jewish Cook employed.

COALS.
G. J. COCKERELL & Co., Est. 1833. (Incorporated with Rickett Cockerell and Co., Ltd.) Coal Merchants to his Majesty the King. Central Office, 13, Cornhill; and at 9a, Royal Hotel Buildings, Victoria Embankment, E.C.; Eaton Wharf, Pimlico; Westbourne Park Depot, W.; Durham House, West Hill, Wandsworth; Sunderland Wharf, Peckham; also at South Transept, Crystal Palace, Brighton and Croydon, at local rates.
G. J. C. & Co., sell COALS at the LOWEST POSSIBLE PRICES for CASH Payments. See daily papers.

BORWICK'S POWDER
Makes the Sweetest Bread, Cakes & Pastry.
The Best BAKING POWDER in the World.

London: Printed and Published by Solomon Davis, at the Office, 2, Finsbury-square, London, E.C., September 16, 1904.—[Telephone No. 685, London Wall.]